

THE
BOOK
OF
CHERUBICAL REASON, &c.

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THE BOOK
OF
CHERUBICAL REASON,
WITH ITS
LAW AND NATURE;
OR,
OF THE LAW AND PRIESTHOOD OF
REASON:

WITH SOME DESCRIPTION OF THE
LAW, NATURE, AND KINGDOM OF
FAITH;
AND OF THE SERAPHIMS.

BY JAMES BIRCH.

"WHOSO READETH LET HIM UNDERSTAND."

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THE BOOK

OF

CHEMICAL REASON

WITH

LAW AND NATURE

OF

ON THE LAW AND PROCEEDINGS OF

REASON

WITH A DESCRIPTION OF THE

LAW, NATURE AND KINDS OF

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AND OF THE SEVERAL

BY JAMES CLARK



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INTRODUCTION.

THE nature of FAITH, as it stood created, flowed forth in life, like unto *crystal Light*, burning with divine satisfaction in itself, and at the sight of different creatures caused its life to flow forth with new joys and praises unto his God, for HIS marvellous works of creation; and this created Faith flowed forth with all divine satisfaction and dove-like heavenly divine virtues from its own nature; why? because it is its own nature, neither will it produce any thing else; but through the *Innocence* of its nature was subject to be tempted into *death*.

Thus stood our first parents in human nature animated with divine Faith, which is a *Creation*; a *Life*; a *Kingdom*, distinct to itself, and directly opposite to that of Reason. But Faith being created under a *Law*, which Law is, "not to hearken to the voice of Reason," the grand enemy to God and his created son Adam; for if once you listen to Reason, he will be sure to work on you, and take you into *Captivity and Death*.

And the nature of REASON is strong desire to evil, and from that he will go out to pry after secrets in God's creation. Then he will not find

it to his liking, and from that arises his conceited pride, to fancy he can make alterations to add amendments; and his emulative spirit will aspire so high as to condemn the works of God as foolishness. Further, his restless soul delighteth to destroy the whole creation of God; and not only so, but God himself also; therefore the LAW written in the nature of Reason to keep him from those acts, *i. e.* "You shall love God above all, and your neighbour as yourself." And if once this is left undone the life is forfeited, and can no longer live but by *merciful* permission.

But this is to be observed, that neither man or angel was created to be disposed of according to their own will, but were at the will of the divine Majesty their creator. Therefore the most wise Creator, according to his eternal decree, suffered the serpent angel that was cast down from heaven for rebellion, and was seeking to devour or destroy the wisdom of God's creation, to tempt the *innocent dove-like virgin Eve*. And when she once listened to him, the Law of Faith was broke, and the work done was sufficient for him to infuse his diabolical witchcraft, to make her soul consent to, and in, the act; which was no sooner done, but into themselves was transmuted the fallen, troublesome, and woeful angelic nature, with its Law, whereby the sons of Adam have been so much plagued—Why? Because this act was in *Life* and on *Life*; and this angelic nature became so closely united to the soul as to make but one living and dying man without *regeneration*.

Further

Further, Although the nature of Faith and Reason are so closely united in an elect being, yet in their effects and fruits, there is as much difference as between *light and darkness, Life and Death, &c.*

For the nature of Reason is temptation, pride, covetousness, defraud, theft, whoredom, murder and blasphemy; and in all his ways seeking ruination to, and bring in death, on the works of God; and his wisdom in those things is called *serpentine subtilty*, because in all those things he has a selfish view.

Therefore the law is, "to love God above all, "and your neighbour as yourself," as aforesaid. And the nature of Faith is obedience, meekness, long-suffering, love, and innocence, &c. and its law is, "not to hearken to the voice of "Reason," as aforesaid. Again, when the serpent angel came to tempt Eve, Reason did not come to tempt Reason, but Reason came to tempt Faith; why? because her whole life was faith; neither would Faith ever have been brought under the power of death had it not hearkened to Reason. As for Reason to infuse his reason into a faithful vessel, and then Reason tempt Reason, and so bring Faith under the full power of death, which had no concern in the act, is a strange doctrine to me (which has been the doctrine of some *Muggletonians*.) Again, although the souls of Adam and Eve was divine Faith, they being joined to earthen vessels, whereby there was somewhat of a capacity for the serpent's language to rest on; yet this was not done, nor possible could be done, until she had heark-

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ened unto him : therefore the serpent full of evil subtilty, tempted an innocent harmless virgin, who hearkened to his voice ; then the law of Faith was broke, and all done sufficient for him to work her overthrow. And whoever you are that say, " Faith did not hearken to the voice of " Reason, and thereby *disobeyed God's command*, " and for *that* transgression fell under the power " of death," I say you are ignorant of the *fall of Man*. Also the law of Faith was not broke by, or through any evil intent, but it was *innocence* overcome by *subtility*.

Again, the *spirit of Faith* never was charged with telling a lie, or with theft, or murder, or any sin that Reason ever committed : Why ? Because it is contrary to its nature, and incapable of the act. Therefore no man need much to fear that Faith will break Reason's law, or that Reason will break Faith's law : why ? because the natures are quite contrary to each other ; and has its own law written in each nature. Again, it is the nature of Faith not to *hurt*, much more to *destroy*, any thing ; nay, it will suffer itself first to be led into captivity and death, as it were by the serpent angel, or *tree of knowledge of good and evil* (*i. e.* the serpent's nature was all evil ; but in that nature was written the holy law, which was good, therefore called *the tree of knowledge of good and evil.*)

Thus fell Faith under the power of Reason, which became the chief actor in the soul of man, because man became subject to its passions, its law, and the angel of the law. And although Faith fell so low, yet it did not fall from, out of
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INTRODUCTION.

the power of God, who never did forsake his *Elect*, but always preserved them by the sacred acts of his divine providence, according to his heavenly wisdom, although the soul may not always know it. Again, when God was graciously pleased to make known to elect man what state he was in, and promised him he would redeem him from it, Faith never had any desire after this world's riches, to make an outside appearance, build cities, &c. but its desire was to get as near God, from whence it came, as possible it could.

Again, the LAW of Angels was given forth by Moses, who was the *external Angel* of the covenant of that *Law*, and the law was branched forth into many fine commands, to do many good acts; yet it extended no further than this, "You shall love God above all, and your neighbour as yourself;" and to bring in your *oblations* for the priest to offer, to *stay* God's justice, which was a plague in Israel.

Moreover there is an *internal Angel* of this *Law* standing before God's divine justice *in the soul of man*, strictly watching his way, that whenever he doeth evil, this angel seals him down unto death. Again, created Faith being of that innocent nature as aforesaid, that there was no one to be found in heaven or in earth but the Fountain of Faith only (*i. e.* God himself) could ever keep its *Law*; therefore the most wise Creator saw it good to transmute himself into flesh, and take on himself his own created nature of Adam, which was human nature animated with Faith in a fallen state, and so brought himself

himself under the law of Faith, *i. e. not to hearken to the voice of Reason*: and this is the Law he put himself under; for HE took not on himself the nature of angels, therefore not its law—for whoever keeps the *Law of Faith*, by him the *Law of Reason* is trod underfoot.

Thus God became man, and uttered and established his holy covenant of grace on this foundation of *Faith*; and waded through the temptation and scourge of Reason, and never listened to it. Again, the most wise God created, in that he well knew the creation, as God the Father. But his divine wisdom moved him to transmute himself into his own creation of Adam, to take his part, his travail, and experience, *in his own creation* aforesaid, to redeem and regenerate his Elect, and give them *spiritual Birth* to his holy covenant of grace, and seal them with his own spiritual seal, to enter his glorious kingdom.

Again, at this day, when a Messenger comes from heaven, in the *upper waters*, or *covenant of Grace*, in the COMMISSION of the SPIRIT, and by his declaration, with divine assistance from heaven, quickens the spirit of Faith from its womb or seed, in an elect vessel, there is standing in the soul (even at this day) FAITH, which is of the TREE of LIFE, as well as Reason, which is of the *Tree of knowledge of good and evil*; and the command, or law, is, “not to hearken to the voice of Reason;” for if you do, you will be captivated by him, and scattered abroad from the *Messenger*; and not gather knowledge in the way of God; yet grow wonderful

wonderful wise in your own conceit. Therefore Jesus said, "*whosoever putteth away his wife* ; "*and marrieth another committeth adultery* ; "*and whosoever marrieth her that is put away* "*from her husband, committeth adultery,*" *i. e.* the womb or seed of Faith was given as life to man in the beginning ; and although it is captivated by Reason, yet when a *Messenger* comes, his voice is directed to this womb, or seed, and quickens the *Spirit* into act, and this is the true *spiritual Wife* the soul must cleave unto, and commune with, to follow the *Messenger* godward ; for if you hearken to the voice of Reason in you, then you will *put away your wife and marry another*, which being done, then you *commit adultery* with, or adulterate the true intent of the declaration made by the *Messenger*, laying *stumbling blocks* in the road to Heaven. And *whosoever marries her that is put away committeth adultery*, *i. e.* some of the seed of Reason will come even in the life-time of the *Messenger*, and by their own will, and in their own *Way* marry themselves to the *Declaration* ; and the spirit of emulation will tell them they have true faith in it, and it doth belong to them ; neither will they live any where else ; and by this spirit and power go and preach : then such *commit adultery* with, or adulterate the *truth* of the declaration, and block up the true road to heaven. Therefore this spirit of *emulated Reason* is the *Wife* that the elect do, or should *put away* from their soul, so as not to hearken to it ; and it will be acceptable in the sight of God ; why ? because it is for *spiritual fornication*.

Again,

Again, on these acts of the soul come forth the literal and spiritual *Jew* and *Gentile*, or *Rich Man* and *Beggar*—for the *seed of Faith* when they come to *true* knowledge, they are poor in spirit, and in the state of *beggary and prayer* unto God; but the seed of Reason is mighty *Rich* in the letter, and knows every thing in his own conceit.

Moreover, the *Seed of Reason* receive a mighty wound in the Days of a *Messenger*; why? because their traditions and gathered knowledge from the letter is cut asunder, and their little peace turned to wrath against the Messenger and the *Elect*. Yet Reason cannot get this wound *bealed* no other way, but after a while, to transform themselves into this *Messenger's* declaration, and there again to reign kings of the dark spirit, at the time of *silence* in the nether *heaven* of FAITH.

OF THE
LAW, NATURE, *and* PRIESTHOOD
OF
REASON, &c.

CHAP. I.

AS concerning the angels in their creation, there were two orders the cherubim and seraphims. The seraphims are the holy, or the angels elected; to remain in their created purity, to live in the kingdom of heaven in the presence of God in all eternity; and are spiritual bodies and their souls Reason, which is from the earth or chaos: and its nature is intirely opposite to Faith, which is the divine nature of God. But as they were created by the LORD GOD of HEAVEN, his very act of creation makes the being or beings so created to come forth pure; and in this nature is written this pure law, "You shall love God above all for creating you such
"marvellous beings, and each other as himself:" Because the Lord God of heaven created you all, this by the help of God's divine incomes according to his blessing in creation, is done by the seraphims in the kingdom of glory; which makes them pure rational souls with bodies spiritual, fit to ascend or descend at their own will, or rather to obey the will of the divine majesty their creator. Furthermore, even this *pure* Reason is capable of desire, and was it left to itself, Reason would spring forth with desire after the secrets of God in his creation; for Reason is very fond of his

own judgment on the works of God, but all in the wrong let him be ever so well pleased with his wisdom. That wisdom will take him down to chaos, from whence he was taken by the creating power of the divine majesty.

Therefore the most wise God by his divine power created this seraphic host or order of holy angels; and also has power to preserve them in their created purity for his own glory in all eternity.

Again, concerning the order of cherubims, there was but one created, which was the serpent angel, and this angel was endowed with more piercing rational wisdom and brightness of person than any of his angelical companions. Then there was none equal with him in his rational wisdom, or godlike glory; neither was there any appointed to fall into generation but himself, and of consequence none other of his order; if there had, they would have been as wise and glorious as himself. And further, this cherubical angel was created a body spiritual, and soul rational, as was the other angels, and had the same law written in him, but more quick in his wisdom and brighter in his glory, he being a cherubim as aforesaid.

Moreover, what is a law to any created Being? without a manifestation of that law, through the wisdom of the Divine Majesty the Creator, to the Being created. Therefore the divine wisdom of God moved him to withhold the flow of his blessing according to creation from this cherubim, and he being left to his created strength and own nature, which soon mounted up to rebellious pride against the LORD GOD his creator, and dislike to his fellow-creatures. Then he had broke that holy law written in his nature, for which he was cast down from heaven. Thus, by the divine wisdom of God, this holy law was manifest to the holy order of seraphims, that they might admire his power, and praise him for his free elective love to them: and also, to shew forth his infinite godhead power to elect men and angels,
by

by his mighty wisdom and glorious works, to recover his own again when time should come. Thus fell this cherubim from heaven when he had broke the law in eternity, and never could see the face of God any more.

Then here stood God's own children, Adam and Eve in paradise, who also was created under a law, which was the law of Faith, and that law is *you shall not hearken to the voice of Reason*, for if you do you shall surely die, *i. e.* Reason will transmute himself into you and take you down to death, and there be kept; (though notwithstanding Adam and Eve's life was forfeited for breaking their own law) and when this cherubim or serpent angel had overpowered the innocent virgin Eve, he was lost in the act, by being transmuted into flesh; so by this means they brought on themselves the curse. Then the Lord God of heaven came and communed with Adam in *the cool of the day*; and he also cursed the serpent in the womb, because he was to live to be a man and father of a large generation.

Again, although Adam's soul was of the divine nature of God, yet it being joined to an earthen vessel, there was somewhat of a capacity for the serpent angel's language to rest on. And when the serpent angel was transmuted, his nature became so closely united to man as to make but one living and dying being or beings, without regeneration: Therefore Adam took in himself the serpent's nature and of consequence its law, and the justice of that law: and the serpent angel also had somewhat of the woman's nature by transmutation.

Furthermore, although Adam which was of Faith took into himself or tabernacle where Faith dwelled, the angel's nature; yet God did not so create him: and also the angel who was born, Cain, had somewhat of the woman's nature in him, yet God did not create him so; but God suffered it so to be that he may shew forth his infinite wisdom against this serpent's subtilty, and his being intombed in the womb to be born of Eve, God's own child with somewhat of her own nature;

yet him and all his posterity that live to manhood should go their way according to the attribute of God's divine justice ; and also to manifest his infinite power of his becoming a son, which is the God of mercy to the elect, to redeem and regenerate the harmless seed of Faith, who hearkened to the voice of Reason.

Again, the LORD GOD said, " Behold the man " is become *as* one of us to know good and evil : now " least he put forth his hand and take also of the tree " of life and eat and live for ever : so he drove out the " man and placed at the east of the garden of Eden, " cherubims, and a flaming sword which turns every way, " to keep the way of the tree of life." (Gen. 3.) Thus Adam and Eve was drove out or fell from paradise under the power of Reason and its law, and the internal angel of that law, to get his bread by the sweat of his face : *i. e.* he must get his natural bread as he could, and to get his spiritual bread, to undergo great troubles and temptations, &c. by the spirit of Reason, as well as death for disobeying of God's command : and this internal angel stood in his soul, to keep him from the communion with God concerning his mercy ; but when God was graciously pleased to reveal it to him above the power of this angel. Thus in briers and thorns he waded through this life by steadfast Faith and true prayer, to get back from whence he was fallen, by regeneration, *i. e.* to die under the mercy of the son.

Furthermore, this place of holy writ concerning the cherubim and flaming sword to guard the tree of life, lest the man that was drove out of Eden put forth *his* hand and take *also* of the tree of life, eat, and live for ever, did not wholly attend to Adam, but on the contrary, chiefly to the serpent ; afterward born Cain, why ? Because Cain was appointed to live to manhood, therefore this internal angel will keep him and all his posterity that live to manhood, out from the tree of life, according to God's divine justice to all eternity ; but it was not so with Adam, for he communed with God ; also God promised

promised Adam the seed of the woman should bruise the serpent's head : and further, at times Adam received God's divine assistance ; and also Adam was *the son of God*.

Therefore this internal angel which is of the cherubim, did not keep Adam from eating of the tree of life and to live for ever ; but *as* he took the dark *earthly* spirit of Reason into himself with it's law and the angel of that law, he must be subject to it ; and which internal angel would keep him from communing with God relative to his mercy, only when God was graciously pleased to reveal it to him.

Again, God said to Adam (Gen. 3) " Cursed is the ground for thy sake, in sorrow shalt thou eat of it " all the days of thy life." *i. e.* the spirit of Reason, which is of the earth or chaos, that Adam took from the cherubim into himself, to him became a curse, for he must bear the wilds, temptations and heavy threats of Reason, in the sorrowful vale of death, which is eating the bitter herb of the internal and spiritual field of Reason, as well as its external oppression and persecution, which is a hell here in this life to the seed of Faith ; besides their own fallen nature, and the justice of God who was father to that nature. Notwithstanding all this, Adam and his posterity *has* and *will* by the merciful power of God, eat of the tree of life and live for ever.

Furthermore, although Adam was under the power of death, yet his soul was created of the divine nature of God ; and when God was graciously pleased, he could, and can find the nature of Faith in Adam, and all his children the elect : and further, God has and doth call elect men into his own council concerning his divine mysteries of salvation, why ? Because in elect men can be found FAITH : and when arose from death to life, *that* by divine assistance is able to commune with God : also, Adam being of the divine nature of God, he was his own son, and of consequence the nearest to God of all

all his creation. Further, God had decreed that he himself would become a man, and that Adam, and all elect men, his sons, should be glorified in heaven with God himself; with the glory of Faith, at the end of time: this being so near to God, that he said at the creating of man, "Let *us* make man in *our* own image, " and after *our* likeness."

Again, concerning the serpent angel or cherubim when he was cast down from heaven, the internal angel of justice in his soul told him, he was cast from the presence of God for rebellion against him; then the greatest subtilty he was master of, was how to invade heaven again; therefore his wisdom led him to tempt the innocent virgin Eve, who was a child of God: and further, this cherubim understood somewhat of the act of generation, otherwise by his insinuating lustful desire, why did he tempt the innocent virgin to that act? Furthermore, he, by his subtilty, very well knew, that by his acting with the virgin would infuse his nature into her, and also would draw her nature into himself, then he thought he would be one with *the children of God*, and all alike to know both *good and evil*, as by that means he thought he could invade the favour of God; but here again he was mistaken, for he went further into death by his being lost in the act, which I believe he did not expect, for he said to the woman, "Ye shall not " surely die."

Again, although this cherubim now was incarnate, with his pernicious diabolical nature, that would grievously plague Adam and all his posterity unto their death; and *also this angel who* was born from the womb of Eve with somewhat of her nature; yet, God to shew forth his infinite wisdom and prerogative power, *would* take Adam and his children to himself into his *mercy*: and Cain and *his* seed that grew to manhood, should go their way into death under their own justice, according to his eternal decree, before he created man or angel.

Moreover,

Moreover, the LORD GOD said, "the man is become *as* one of us, to know good and evil," here God spoke in the plural, which related to himself and his son Adam, and all their children the elect, for God had decreed to become man in the loins of Adam, so was the *second* man Adam, then he would not only *know*, but also receive *evil* enough at the hands of the sons of Cain.

And also, when Cain was born, he had somewhat of the woman's nature in him, and was appointed to live to manhood, and did know he was born of woman, and had somewhat of her nature; which is being *as* one of us; but not one *of* us; which in itself the woman's is *good*, but Cain's own nature is *evil*, and so far he would *know* good and evil on that head. But as the cherubim was created with a life and soul of reason, and Adam was created with a life and soul of Faith; and God suffered them so to act in or for generation, Adam did not take such a quantity of the angel's nature, by the mercy of God, as would disinherit him of his life of Faith; neither did the angel take such a quantity of the woman's nature for himself, or any of his posterity, that live to manhood, ever to be brought back to the presence of God.

Again, I would not have you think that Adam fell under the power of death, altogether by the power of Reason, although justice would keep him there; but he fell under death for breaking his own law, which is *not to bearken to the voice of Reason*; for when God took on himself the created nature of Adam, *i. e.* Human nature, animated with divine Faith, and become man, and kept the law of Faith, *i. e.* *not to bearken to the voice of Reason*; yet this created nature of Adam fell so much under death, as to bring a death on the soul of the eternal God that created heaven and earth, *who took not on him the nature of angels*, which is Reason, and never hearkened to it in the least.

C H A P. II.

THIS great wisdom that the cherubim had in the creation extended no further than to rebel against God, and when he was cast down, his subtilty in his temptation, to become like as unto God's children, was the cause of his being transmuted into flesh ; then he was under the power of death ; but all the cherubical wisdom, with somewhat of the seraphic nature and wisdom, (he being created an angel) and the law of Reason, and the internal angel of that law, with the mighty acts through God's justice, and the rule and law of nations, was brought into this world by this cherubim ; and this power has a priesthood, and it must be obeyed according to God's justice.

Now as before, God said, " Behold the man is become as one of us, to know good and evil ; now lest he put forth his hand and take also of the tree of life, and eat, and live for ever : " signifies that *some* was ; but the *man* that was become *as* one of us to know good and evil, and was drove out of Eden ; it signifies that *he* never was to eat of *the tree of life, and live for ever*. And although God spoke this before Cain was born, yet (as aforesaid, God had appointed that Cain should live to manhood) then was he drove out of Eden, *i. e.* from the mercy to a cherub ; and the *cherubims and flaming sword* was placed *to keep the way of the tree of life, i. e.* the internal angel of justice was placed in his soul, to watch over his own law, which is the law of Reason ; and as he was to be the father of nations and kings, they would set up a law ; then there would be an external angel to punish, or acquit, according to that law which also is a cherubim.

And further, as touching this internal angel. This cherubim or serpent-angel was created in reference to God's divine justice, there is somewhat of God's divine justice in him, that was given through and in creation under

under that attribute, which was but as a part or quality from God of his divine justice through the act of creation. But in the cherubim become a quantity sufficient, that when he had offended against God, in breaking the holy law written in him, to cast him from heaven, and keep him from ever seeing the face of God any more.

Therefore, he who was created under justice, hath a sufficient condemnation in himself of God's justice, to keep him from the tree of life ; for although the cherubim had broke the law, he could not break the justice of that law, why ? because it is of the attribute of God, and stands in the soul of man so strong, before the attribute of divine justice, that no man of himself can get clear of it ; for this justice being given of God to the cherubim in the creation, that let him do what he will, or go where he will, this justice goeth with him and watch him ; so when he doth evil it seals him down, and with its flaming sword *will* keep him from the tree of life ; why ? because it is in itself, as pure as the attribute of God's divine justice.

Therefore this justice was given to the cherubim, and is of the cherubim from eternity : the spirit calls it a cherubim, according to the purity of God's creation ; and its being transmuted into flesh, it is here in the soul of man, to keep him from the tree of life, with a flaming sword, which is an act of justice ; the which I call the internal angel in justice, or the internal angel of the law, or the angel of the Lord, to keep the way of the tree of life. Also, this internal angel, God has and can commune with ; so that the angel shall know the way, and do the will of God, according to the attribute of his divine justice, which was placed in Cain and all his posterity that live to manhood, therefore called cherubims and a flaming sword. Also, this angel was created in reference to infinite justice, and fell from heaven under justice, and was born here in time under justice, and so brought that justice into this world ; and when the seed of the

serpent grew to manhood, this justice takes place, and to them becomes *infinite*, because it was so eternally decreed.

Again, as aforesaid, Adam being of the divine nature of God, was under MERCY, and the nature of *mercy* is to pray for mercy, and to shew mercy ; this is of the sons of Adam the children of God. And although Adam hearkened to the voice of Reason, and so fell under the power of death, yet God would not so lose his children ; but the unbounded mercy of God filled him with glorious wisdom, to become a son in his own lineage, to keep the law of Faith, and give up his soul unto death, for the transgressions of this seed of Faith, to redeem them *from* death, and regenerate *them* unto the mercy of the son : so God's *mercy* to them is *infinite*.

Further, as Adam took into himself Reason and its Law, and the angel of the law, for where Reason is, there that also is ; and from this comes the priesthood of the nether waters, or priesthood in cherubical justice. And Adam was obliged to pay his souls obedience to this justice of God in this Priesthood. And the internal angel would keep him out from God, until God was graciously pleased to CALL above the power of the angel, and *commune* with Adam, as GOD the FATHER (only with his glory veiled) and promised Adam he should enter his glorious kingdom, by the mercy of the son : also, he enjoyed at times the divine incomes of God, that come to his own spirit of Faith, to help him in this fallen state, and died with his spirit of Faith, united with the spirit of God for Christ, to be raised by the mercy of the son. This is eating of the tree of life, and no other way can man eat of the tree of life. Now this is the very state of the elect ; but no man can come here to do this, until called unto by God himself, which is in effect, saying, " Adam, where art thou," and " come up hither." But he *that* was drove out of Eden, with the cherubims and flaming sword, placed to keep the way of the tree of life, will not as aforesaid, eat of the tree of life, and live for ever.

Thus

Thus stood the two attributes of God, over his creatures in the beginning, his attribute of divine MERCY, to the sons of ADAM, the elect, and his attribute of divine JUSTICE, to the sons of Cain, who grow to manhood : and as *Faith*, by divine assistance, can commune with God relative to his mercy, so *justice* can commune relative to the attribute of divine justice ; Why ? Because God gave justice through the creation of the cherubim which was pure ; and when the cherubim broke the law, the purity of God's justice acted upon him, and cast him down, and so he brought that *justice* into this world with him, and stands pure in the soul of man to this day.

Now, although Adam disobeyed God's command, and fell under the power of death, yet God was, and is graciously pleased to CALL *Faith* into his merciful communion : so, from those two heads, came forth the two *priesthoods*, viz. of justice and mercy ; the priesthood, in or under justice, i. e. of the cherubim, is invested on the tribe of Levi, and that of Melchisedec is of God, of which, Christ, the KING of *Faith*, is high priest, this is the priesthood of mercy.

Again, when Cain grew to manhood, and made an offering, as also did his brother Abel, who was Adam's own son, Abel's offering was the first-fruits of generated *Faith*, that offered for the mercy of God, and there it was accepted : And Cain's offering was of Reason, which was under justice, and that incense could not be accepted into mercy as Abel's was ; then " Cain was wroth, and his countenance fell ; and the Lord said to Cain, " why art thou wrath ? and why is thy " countenance fallen ? if thou doest well, shalt thou " not be accepted ? and if thou doest not well, " sin layeth at the door," (Gen 4) which is the true voice of justice speaking in the soul. But Cain would not hearken to this but slew Abel, then was spoke condemnation in his soul by the angel, which also is the voice of true justice, and spoke by the internal angel

in justice, in Cain's soul, that stands before the attribute of God's divine justice to do the will of God, and which is as a God to the spirit of Reason. And when the spirit of Reason is questioned by this internal angel of the law, then sometimes it will speak motional voices of condemnation in the soul, and let loose the soul again, that he shall go into his old waters, and preach up his great experience he had from this angel in justice, under the power of death, as did old Cain in the beginning to his posterity.

Further, God has and can present vision or dream through this angel, that shall foretel of things to come, as he did by king Pharoah's butler and baker, and Pharoah himself, which greatly troubled his soul; and also to Nebuchadnezer, when he was troubled by a dream; also Belshazar, when he saw the hand-writing on the wall which made his soul tremble at God's power.

Moreover, God revealed to Joseph and Daniel, a far superior knowledge of vision and dream, they being his own servants, that they could tell the will of God by those dreams, in what he, by his unbounded wisdom, would bring to pass, in or upon those kings and nations, &c. according to his divine justice, they being under that attribute: and Joseph and Daniel received gifts, which was also according to justice, because they did that which no other man could do.

Again, God can bind men up by this angel, in justice in the soul, that they have not power to act in this unjust world; and also can let men loose to the spirit of Reason, that he shall go forth and do wicked acts against God; accordingly God will bring his justice upon those men even upon nations and kings, for to manifest his prerogative power in justice, as he did to Pharaoh and the Egyptian host, when they would not let the Israelites go with Moses.

Further, this angel can veil himself in the soul of man, that he should be bound up by the spirit of Reason, so as to enslave the souls of men, to gather great riches, and say within themselves, they do great charity

charity; but this charity is not to let a man have his fill of bread, to be his or their slaves, and excuse themselves by the covetous hard dealings of other men with them; and as so, this internal angel in justice in the souls of the poor, will cry for a deliverance according to God's justice which will surely come anon. And also they will be bound in the slavish spirit of fearful Reason, so as not to do one charitable act without a selfish view, saying, they have a right to do as they will with their own. But, alas! when they have gone their length, to fill their cup in justice to God's wrath, this internal angel will seize the soul at the hour of death, and let them know, God has also a right to do as he please with *his* own.

Furthermore, this Angel will direct the spirit in some men, that they will do great charitable acts, both in public and private; and as the law quick in them, *i. e.* "You shall love your neighbour as yourself," which those men endeavour at as well as they can, and have peace with this angel in the soul; so that a covetous man can hardly look him in the face—why? because his own angel condemns him of his guilt.

Again, Reason in man will conceive evil against another, and will work his evil conceptions up to the resolution of an act to overthrow the object in view; and just as his plot is ripe for execution, with all his expected benefits, the internal angel will catch the soul as the man is going to act, and so prevent his committing of murder, or treason, or other act that would work another's overthrow or hurt; this also the angel doth in justice; for it is against the law for one to do evil to another, and happy is the soul so prevented. For many are suffered to commit those wicked acts, then the internal angel has them under the condemnation of justice, and will seal the soul under death, though he may let him go with this curse to wander here till death comes.

Moreover, as aforesaid the cherubim brought this justice into the world with him; and this justice being
of

of the cherubim, is placed in the soul of every man, *to keep the way of the Tree of Life*; and is called a *cherubim*, because of the purity of God's creation; and is now cherubims, because it is in the soul of every man to act justice, which is a *flaming sword*; and no man can commune with God for his mercy, until God is graciously pleased to reveal it to him above the power of this angel. For this is the angel of the nether waters, which are the waters of Reason, and strictly watcheth the ways of Reason according to its law; and can let the waters of Reason run free, and stop those waters and plague the earthy soul of man according to the will and power of divine justice.

Now, as the law and justice thereof came by the fallen cherubim, and this justice is so closely united to that divine attribute of God, as to be one and the same thing; and it is, as it were, a God to Reason, or *the God of the earth*, that this law of Reason *standeth before*; and all men who are not regenerated to mercy, will find justice enough in them to weigh them into the second death. Also in this life one man is raised up to punish another, or nations and kingdoms punish each other with war and bloodshed, and all in justice; and many other troubles that attend the soul relative to justice, that to the seed of Faith, this is a life in death, and no man can get from justice without being translated to mercy.

C H A P. III.

AGAIN, concerning the law of Reason brought into this world by the cherubim, which now constitutes Kings, rulers, and laws of people; and the mighty ruling power of nations and kingdoms, with all their magnificent grandeur; and those gentlemen of the law that are in themselves Levites, which make the best of lawyers.

lawyers. The more they do true justice, the more they imitate the way of God ; but it must be a justice with a *merciful* eye to the offenders, as God hath and has had to people, nations, and kings, that would obey his reproof, so his justice has been stayed for years, or until the next generation ; therefore the power of this justice invested on man extends no farther than this life ; for all men at their death or resurrection hear a voice saying, " Justice is mine, and I will repay it ;" or translate you from it to my everlasting *mercy*.

Further, " and the ANGEL of the LORD appeared, " unto Moses, in a flame of fire, out of the midst of " the bush," (Exo. 3) this *angel of the Lord*, was the LORD himself, at the head of the attribute of *that* divine justice ; and whosoever sees him ere, must see him in a flame of fire, either external, or internal, or both ; for HE was the highest angel of that attribute, when he did appear as God the father, and creator, which is the God of justice. And not only so, but he would make the man Moses, the great external angel of the covenant of that law, that should stand before people, nations and kings. Thus the man Moses, was inspired by, or under the attribute of God's divine justice, with the knowledge of that pure law, that was written in the cherubim's nature before his fall : and also, with the justice of that law answerable to the internal angel in justice, placed in the soul of every man, *to keep the way of the tree of life*.

And as Moses was the first man inspired of God by the attribute of his divine justice to give forth this law of angels or cherubims, under the attribute of this *justice* of God, he is called the angel of that covenant ; and also may be called the anointed cherubim, because he was of God, anointed with the wisdom of that pure law and justice that was placed in this cherubim, by the purity of God's creation. And when Moses uttered or gave forth this pure law to the Israelites, there was in the spirit of Reason, not only this law, but also the justice of the law, for the words of Moses to rest upon,
and

and quicken this law of Reason and justice into true action on the bodies and souls of men; for Moses was truly God's witness in justice external, as was the internal angel in justice that is placed in the soul of man. Those two angels being in union; because the internal angel is *of* God's justice, and the external angel declares *from* God's justice, and witness one to the other; and even unto this day, when the external angel passes judgment on a man for evil doing, nothing pleases the external angel better, than when the internal angel makes the man confess the justice of his judgment: but as aforesaid, as Moses was the external angel, and this internal angel in the soul are both *standing* before the attribute of God's divine justice, what man can escape? for if you pass the notice of the external angel, the internal angel will take you, and seal you under justice for your punishment, either to be brought to pass in time or in eternity.

Furthermore, Moses, after the manner of God's inspiration, was a cherubim; and the external angel of the law, or in justice, and the internal angel of the law, or in justice, placed in the soul of man, is also a cherubim; because it is of the cherubim, and given to him in the purity that God created angels; and although this cherubim broke the holy law and fell, he never could break the justice of that law as aforesaid; but brought it into this world as pure as the attribute of God's divine justice, which was the cause of Moses being inspired by God himself, with the law and justice that was brought into this world by the cherubims; therefore it is the law of angels, or of Reason.

And God commanded Moses to make an ark of Shittim wood, and over-lay it with pure gold, within and without; and also he should make upon it a crown of gold round and about, which was to shew forth the righteousness of that man who could obey the commands of Moses: And further, God commanded Moses to make a mercy seat of pure gold, and two cherubims of beaten gold-work,

work, and place them upon the ark. Those *two cherubims* represents the internal and external angels of the law, *i. e.* Moses and the internal angel of the soul, who were *cherubims*; for God inspired Moses through the cherubim his bringing this *law* and *justice* into this world; therefore see Exo. xxv. 22, "And there I will meet with thee, and commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in cominadment unto the children of Israel"—therefore this law and commandments was given by God, under his attribute of divine justice, through the cherubical power that fell from heaven to earth. And Moses became the anointed cherubim, by his inspiration, with the wisdom of that law: And when the voice of God came to him in justice, it also came between him as a commissioned man, and the internal angel in the soul of man; Why? because it is all in cherubical justice: and also this internal angel would witness to Moses's declaration. And as God communed with Moses by the way of the cherubim, was because this law was brought into this world by the cherubim. And it also signifies, that God would commune with him, from between the cherubims who had life, according to his great inspiration as aforesaid.

Again, In the ark was put the testimony that God gave to Moses of his merciful and powerful acts under that attribute, such as the Pot of Manna, &c. and all their evil doings and murmurings which was a written record against them as a witness between them and the LORD GOD their creator: and further, this ark signifies the body of man, wherein dwells the internal angel of the law of Reason. This angel *truly* will witness not only to the justice, but also to the MERCY of God offered to man; and to the truth of all declarations, that comes from heaven, in the souls of *despisers* at the day of judgment; and in all secret evils that

Reason shall do. It is put into this ark as a memorial against man, *i. e.* this internal angel when a man has done evil, let it be ever so secret, seals the soul unto judgment, or unto the second death, according as they are of the seed of Faith, or the seed of Reason; therefore this great outward appearance made by Moses, by God's command, signified the justice and judgment to the soul of man. And this internal angel is the stronger witness before God's divine justice; for although the ceremonies and worship under this law is over, nor any *Messenger* of the law come from heaven, since the days of Jesus, according to the external commission of Moses, yet this angel stands now in full power, and will to the end of time, witnessing to what Moses hath written, and to God's justice in every respect; but punishment will come anon: and also helps to uphold the law and justice of nations, which is now the external angel, it being of the attribute of justice in the souls of men. And this mighty *internal* angel of the law is, what I call the arch angel in justice, because it dwells in the soul, by which men will become their own witness to their own condemnation.

Again, as aforesaid, this internal angel is the stronger witness; for the external angel may err before the Lord, as did Moses at the rock when he smote with his rod for the waters: But this angel never will err before the Lord; for God communed with this internal angel of Moses and Aaron relative to their error, by which they did not enter the land: See Numb. xx. 13, saying, "This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them." Here the children of Israel was glad and thankful when they received the water by the power of the Lord, for their present relief; and he was more sanctified in them, then he was by Moses and Aaron's fetching it out of the rock. Here it is plain God communed with Moses from between the *two cherubims*, *i. e.* between him, a cherubim by inspiration, and the internal angel

angel in the souls of men, which also is a cherubim : therefore the spirit calls it a cherubim ; for if a man make a declaration from God, or *profess* a declaration made, and *act contrary* to it, he is *condemned* by that declaration ; and the angel in the soul also *condemns* him. Then between those *two* comes the voice of justice, which is the voice of God under that attribute.

Also Joshua vii, where Achan took and concealed a Babylonish garment, shekels of silver, and wedge of gold, which brought great trouble on all Israel ; and Joshua, as the external angel of the law, by the law did not find him out ; but the internal angel of that law in the soul of Achan communed with God, and God revealed the evil unto Joshua, and how he should take the man. A further proof even at that time, the internal angel was the stronger witness before God ; and how God communes from between the two *cherubims*.

As the ark was overlaid with pure gold, and the crown, and the mercy seat, and the cherubims of gold, and the golden candlestick, and seven lamps thereof with the lights, ALL was to shew forth the light and purity God created the cherubim under ; under this pure law. And also the fine twined linen, curtains that was blue, and purple, and scarlet, with cherubims of cunning work for the inside of the tabernacle. And the veil was made of fine linen of cunning work, with the cherubims that was hung up in the tabernacle, to divide between the holy place and the most holy : and the ark was put in the most holy place, where Moses went to commune with God from between the two *cherubims*, (Numb. vii. 89,) where *Moses went into the tabernacle to speak with him, and he heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of the testimony from between the TWO CHERUBIMS, AND HE speak unto him.* But all those riches and external shew doth not equal the angels glory who had not broke the law ; much less the glory of God in his creating the cherubim. And

Moses was inspired with such great wisdom of this cherubical law that he could go within the veil and speak with God. And the veil signifies, the wisdom of the people was not like the wisdom of Moses, so they must obey the voice of the *Messenger*.

Moreover, all the garments Aaron the priest wore, signifies the righteousness and blessing to the sons of Reason that did obey Moses's commands: The breast-plate and precious stones, with the names of the children of Israel, according to their tribes, signifies the mercy, purity, and glory of the stay of God's justice on the soul and spirit of Reason. And as Aaron bore the breast-plate before his heart, and Moses put into the breast-plate of judgment, the *Urim* and the *Tbummim*, which judgment was to know the transgressions, and to offer the offering that would atone before the Lord; in this he bore the judgment of the children of Israel, when he went in before the Lord. This wisdom was given of God through the man Moses, because the priesthood of Levi was invested on Aaron and his sons; but all those offerings and holiness extended no further than to stay God's justice to the soul and spirit of Reason, as aforesaid; otherwise they would have been cut off by plagues, &c.

The *altar of incense*, whereon Aaron burned sweet incense every morning and evening, it was to offer up the obedience and prayers of the people Israel in the worship of the law of Moses, according to God's command: But he must offer no strange incense thereon, which is the vain excuses in the wild priesthood. And when he made an atonement upon it once in a year with the blood of the sin-offerings, it was to atone for such neglects of the people Israel, to stay God's justice, and reconcile them together, it being pleasing in the sight of God: But all this doth not extend to eternal life; for the law being written in Reason it was given to *Reason external*, that they should *love God*, above all, as their creator, and who also created this earth for their inheritance,

inheritance, and *each other* as himself, that they may enjoy this inheritance; and whosoever did obey this law and priesthood, would have peace of mind, a good inheritance, riches, &c. But it did not extend to eternal life, for the sons of Reason must go their way according to God's infinite justice. And the sons of Adam was among the sons of Reason, and with them, at times, they would be greatly perplexed; but at times God did commune in spirit with them, relative to this mercy of the son. For even then every man must offer his *own* offering of Faith to be accepted, as he must now; and at the hour of death they were translated to the merciful power and glory of the son; which translation was equal as great as was Enoch's, Moses, and Elijah's translation; but they never came back to tell this *Tale*.

C H A P. IV.

CONCERNING the *fathers* of old that see God and *communed* with him. Adam, he communed with him relative to his justice, before he did for his mercy. Enoch also saw and communed with him in his justice, before he did for mercy; for he prophesied that "God "would come with ten thousands of his saints, to execute *judgment* upon all ungodly sinners for their "ungodly deeds." And Noah, who was of Adam, he *communed* with God, in and for the justice of God; and Noah was spared according to God's justice, for Noah was not guilty of that abomination before the Lord, as was the world; for it would be contrary to the justice of God, that them who was found righteous in his sight should be destroyed with the wicked, (Gen. vii. 1.) "For thee have I seen righteous in this generation "before me:" as then there could hardly be found one born in this world for the eternal mercy of God: So God in his justice destroyed this world, and preserved
Noah

Noah and his family to have a better generation for the sons of God, to be born into this world for his divine mercy. And in all Noah's communion with God in his justice, and to prophecy of the destruction of the world, and live to see his prophecy come to pass; yet when he communed in spirit with God concerning his *eternal mercy*, and to prophecy of his *salvation*, that prophecy as far transcended the other, as from death to life.

Abraham; he obeyed the voice of God to leave his father's house and country, and go to a land that God should shew him; and God met, and blessed, and established his covenant with him, as he was to be *Father* of many nations, *viz.* the Jews, Arabs, &c. But this was all under *justice*: And *Melchizedec king of Salem*, (*i. e.* peace) *priest* to the most HIGH GOD, which Melchizedec was GOD, promised in CHRIST, and *he blessed him*, and *Abraham gave him a tenth of all*, (the goods; this was also under *justice*, because God delivered the enemies of Lot and Abraham into his hand. Also it was to shew to Abraham, God would establish a priesthood under the attribute of his divine justice, according to the covenant he made with him, concerning the natural kingdoms of the Jews, that he would take the *tenth*: And this priesthood was invested on the tribe of Levi; but the PRIESTHOOD of MELCHIZEDEC is his own spiritual, royal, and merciful ever living priesthood; which is his merciful *communion*, by his holy spirit, that flows from his blessed person to the spirit of Faith in the souls of the elect, to seal and sanctify them to enter his glorious kingdom, and as far transcends the priesthood of Levi, as from earth to heaven.

Thus God in his glory *communes* with, and receives the harmless, innocent, and trembling PRAYER (of Faith, from the elect, it being of his own divine nature. But at this day he receives nothing from Reason, or, *i. e.* natural; this duty must be done before the internal angel

angel of the soul; and that incense will ascend to them who sit in the glory of justice: So what was formerly offered, now give to your poor needy brethren, and it will be an acceptable offering, and you will have peace. So from henceforth, without excuse, give to the poor that which is for the poor, and to God that which is for God.

And to *Abraham* appeared three men in the plains of *Mamre*, this was God himself and two angels, to shew forth the power of God by his internal and external angel in justice, the kingdom being not yet come where the external law was to be given. And Abraham being a great man of God, and a merciful man, he *communed* with God, and said, "wilt thou also destroy the righteous with the wicked?" and God heard Abraham, and would have saved Sodom through Abraham, if *ten righteous* could be found; this was also under *justice*; and the Lord went his *way*, and Abraham to his *place*, and the two angels in *justice* went to Sodom, to take Lot and his family away, and destroy the place, according to God's divine *justice*. Further, *Abraham* was a man greatly beloved of God: That God's name is enrolled in Abraham's, and Abraham's in God; and Isaac did tipe Christ, though at a distance, for through him came the nation of the Jews, whereunto the law was given: These great men of old were obliged to see and experimentally know the power of God in his *justice*, and by his merciful and spiritual *divine assistance* to wade through it, before they was translated to, under the MERCY of the SON, which was mostly at the hour of death.

Also *Sarah*, being of the lineage of Faith from Adam, was promised she should bear a son in *old age* unto Abraham, to whom the covenant was made. This covenant was the covenant of the law, unto which the priesthood of Reason or the nether waters was given; and signifies also the spiritual covenant of grace, because Christ the KING of Heaven is here enrolled the son of Abraham,

Noah and his family to have a better generation for the sons of God, to be born into this world for his divine mercy. And in all Noah's communion with God in his justice, and to prophecy of the destruction of the world, and live to see his prophecy come to pass; yet when he communed in spirit with God concerning his *eternal mercy*, and to prophecy of his *salvation*, that prophecy as far transcended the other, as from death to life.

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Abraham, according to the spiritual genealogy of Faith; and even when the gospel was declared, and people believed, yet there remained a spiritual birth to sanctification. And *Sarah* truly signifies the internal daughter of Faith, that will bear the son of inspiration unto God, under his holy and spiritual gospel at this day, but it will be in *old age*: that is the *Messenger* by the power of God, from the womb, or seed of Faith in the soul, quickens the spirit into act, which is the *virgin*, daughter of Faith, BORN to the spiritual and internal covenant of the law, so as the soul must be obedient to it, to be brought through it. But this new *life*, or *virgin*, is only under the justice to Faith, yet promised she shall bear a son unto God; but it will be in *old age*. For when this spiritual *virgin*, daughter of Faith, has waded through the power of Reason, and made her true offerings before the God of Faith, and obedience to the internal angel, and come through as *refined gold*, then at the hour of death her prayer strongly ascends to God, whereby he is graciously pleased, by influence, to unite his *holy spirit* with this *virgin*, daughter of Israel, which is the spiritual *marriage*, then he begets to himself a *son*; this son is the INSPIRATION of the soul for the kingdom of heaven, then having a sight and seal thereof. But very few come back to tell this *Tale*, which is truly bearing a *son in old age*.

Further, it is said, GOD *tempted* Abraham, which was to make trial of his Faith, to offer up his *only son* whom he loved. Now *Isaac* was more to Abraham than all his earthly possessions, yet he did it without any excuse; for excuses are of Reason, on any demand of God: And whosoever thinks to save themselves by excusing themselves, will lose themselves in their excuses; and whosoever obeys the will of God to the loss of their own lives, will find their own lives again in the love and blessing of God, as Abraham did in his son.

Again, The spiritual born *son* of *Faith* is truly the LORD's as Isaac typified; but as a man must be born natural

natural before he can spiritual, the power of the law or Levites is took instead, according to his being born into this world by natural birth the seed of Faith—therefore Moses, by God's command, numbered all the first-born of the children of Israel, and took the number of their names. (Numb. iii. 41.) “ And thou shalt take the “ Levites for me, *I am* the LORD instead of all the “ first-born among the children of Israel ; and the cat- “ tle of the Levites instead of all the firstlings among “ the cattle of the children of Israel.” (And viii. 17.) “ For all the first-born of the children of Israel are mine “ both man and beast. On the day that I smote every “ first-born in the land of Egypt, I sanctified them to “ myself ;” so all the first-born of Israel is the Lord's, and an offering as such was made, when the days of purification of the mother were fulfilled, *i. e.* as man being born here under cherubical justice, that law, and priesthood of that water takes him, and he must go through it, before he is regenerated or translated to grace. As *Abraham* went to offer up Isaac, which truly shews forth these things, then the ANGEL of the Lord, which was God himself, called to Abraham that he might not slay the lad. Here Abraham, by the power of Faith, would give up his son to the Lord ; and the Lord gave him to Abraham again with a great blessing, because he was of Faith, and could not be offered up to die a cherubim : Also from him was to come the nation of the Jews, to whom the law and Levitical priesthood would be given. *And Abraham lifted up his eyes, and saw a ram caught in a thicket by his horns*, which he offered instead of his son. Here *Isaac* typified the son in Faith, being *born* and *offered* to God according to his justice, and he is graciously pleased to transfer him to his ROYAL covenant of MERCY ; but as Abraham did it externally, it is now to be done internally, and to this very day God *tempts* Faith, which is his own nature, *to do his will, i. e.* to come to him. And the ram that was offered instead of Isaac, was to signify

the priesthood that would be given to his posterity under the law ; for the ram not only became a burnt offering for the priest, but the man Moses, by God's command, used a Ram to consecrate the priest ; (Exo: xxix. 26.) " And thou shalt take the breast of the Ram of Aaron's " consecrations, and wave it for a wave offering before " the Lord, and it shall be thy part." Therefore all the great men of old was obliged to *offer* according to God the father's justice, before they were translated to, under the *mercy* of the SON.

C H A P. V.

THE *fatbers* of old, Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and Joshua saw the face of God, as God the *father*, but with his glory veiled ; for he is so exceeding fiery glorious in his *justice*, that no man can see his face and live, therefore it was under a veil : also his *justice* is so exceeding pure, and of such unlimited power, that was he not to veil it, and stay it in the souls of men, even at this day, it would consume them from off the earth. Hence all written records or declaration of a messenger when living will not deliver a man from *justice* ; it must be the work of the infinite Majesty. CHRIST, the *king* of FAITH, giving birth to the spirit of Faith that is born to the first covenant ; (*i. e.* of water, and the nether waters of Faith). I say *Christ only* can give BIRTH in *spirit* to his holy covenant of grace (*i. e.* the upper waters of Faith), and *seal* the soul for his glorious kingdom, or translate them to the mercy of the SON, as he did the seed of Faith in days of old, ere he became man. Now as God sent messengers under the law at times, until he *himself* came to bring in the *gospel*, so God sends messengers under the gospel at times until he *himself* comes to bring in *eternity* ; and every messenger must deliver his

his message that God is graciously pleased to send : and men who live in a messenger's day, will be judged according to the days of that messenger, because he lived in no other's time ; and the internal angel in *justice* will seal them as such.

There is another appearance of God, *i. e.* by way of *vision* and *dream* ; as when Aaron and Miriam speak against Moses, for marrying the Ethiopian woman. "*The Lord came down in a pillar of a cloud ; and called unto Aaron and Miriam, and they both came forth* (Numb. xii. 5, 6 ;) *and he said, " Hear now my " words, if there be a prophet among you, I the Lord " will make myself known unto him in a vision, and " will speak unto him in a dream,"* which afterward he did unto *Samuel* and others ; but when God doth appear to any man in vision, at the same time there is given to man knowledge to know the *similitude* of God from that of an angel, and the *voice* of God from that of an angel, and that man will truly know a spiritual vision from a natural vision : But all this was *under* and *for* God's justice, to go forth and prophecy of evil to come, upon brethren, people, and nations according to God's justice, which is no pleasing thing to a meek and merciful spirited man. Further, all natural wisdom, earthly possessions, riches, and power, which are blessings, are given under justice ; therefore the possessors of those things must have a true and strict eye in the soul, how they manage and dispose of them ; otherwise in the end they, to them, will become a curse. But those great men of old, who was inspired *by* or *under* the attribute of God's divine *justice*, to go forth and do mighty acts, such as to command the earth to swallow men up, or call fire from heaven to consume men in justice. When they came to die, they were translated to the merciful spirit of God, and there sealed, to be raised by the mercy and glory of the SON ; so died in the *bed* of *mercy*, *i. e.* in effect hearing the voice of

God saying, "Come up hither;" which far surpasses *that* of "Go forth in justice." And they all lay here in this earth, except Enoch, Moses, and Elijah, who were translated into heaven, but to no higher GLORY than that of the FATHER.

C H A P. VI.

AGAIN, of the *cherubims and flaming sword*, the *internal* angel placed in the soul of every man; and he who is inspired under the attribute of God's divine justice, is truly the *external* angel, who those two angels represented who came with God to Abraham, then went to Sodom: but they represented more of the *internal* than the *external*, they being two SERAPHIMS from HEAVEN who always will be preserved in their created purity; (*i. e.* they never *fell*, so are true and just on any errand whom God is graciously pleased to send them of) And as aforesaid, though the cherubim broke the law, he never could break the justice of that law, but brought it here into this world as pure as the attribute of God's divine justice, and is *now* witnessing in the soul of man, unto God's divine justice, and will to the end of time. Also this *internal* angel in the soul can speak *motional voices* in the soul of man, and can *loose* man, for man to go forth and do the will of God according to his divine justice; and the voice of this angel has been taken to be the voice of God; as has a *Seraphim* from heaven, on an errand, been taken to be God; as did Lot when he lingered to come out of Sodom, *the (two) men laid hold of his hand* to hasten him away; and when they had brought him forth, said, "Look not behind thee, but escape to the mountain lest thou be consumed;" (Gen. xix.) *and Lot said unto them*, "Oh! not so *my Lord*: behold thy servant now hath

"hath found grace in *thy* sight, and *thou* hast magnified
 "*thy* mercy which *thou* hast shewed unto me, in saving
 "my life," &c. Here it is plain Lot took one of those
 angels to be God, as no one but those angels came to
 destroy Sodom, and save Lot; and thus he talked to
 those angels, and addressed them concerning his escape.

Also, (Judg. xiii.) where the angel of the Lord
 came to Manoah's wife who was barren, and promised
 she should conceive and bear a son, and when she told
 Manoah, he intreated the Lord, and the angel came
 again and communed with Manoah, and he detained
 him until he had made an offering, and when he offered,
 the angel *ascended* in the flame that went from off the
 altar; *then Manoah knew he was an angel* from heaven
 which he took to be God, (ver. 22.) And Manoah
 said unto his wife, "we shall surely die," because we
 have seen God: therefore there is a great distinction
 between a man seeing and communing with God, by
 or from his Royal PERSON, than communing with an
 angel of God, let it be the internal or external: but
 him who never saw God, nor heard his voice immedi-
 ately from his ROYAL PERSON, may say he hath
 seen or heard God; but it is by the *way* of the angel
 which is the *will* of God, according *to*, and *in* his
 justice: and every one must *see* and *bear* God himself
 either external or internal, or both, from or by his
 Royal PERSON, for his MERCY to enter his glorious
 kingdom.

This internal angel in justice in the soul of man,
 pure as the attribute of God's divine justice (as aforesaid)
 can commune with God relative to the wickedness, or
 relief of men: So when any people or nation *oppress*
 people by their wickedness, the internal angel in justice
 is ready to commune with God of their wickedness;
 and also touching the oppressed, the internal angel is
 ready to commune with God for their relief (and all in
 justice) as he did in the days of old, when the Israelites
 were

were oppressed in Egypt; yea GOD communes with the internal angel in the soul of man, and when this is done, every man will be his own witness to his own condemnation, or relief, before the Lord, as was the Israelites and Egyptians. Also, when God spoke to Moses (Exo. iii. 7.) *and the Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by Reason (of) their task-masters, I know their sorrows;"* which he did by the internal angel in justice, as aforesaid.

Also God communed with the internal angel in the soul of man in the days of Noah, when *he saw the wickedness of man was great in the earth; and it repented the Lord that he made man on the earth, and it grieved him to the heart,* (Gen. vi. 6.) And which as plainly shews the most merciful God has no pleasure in the destruction of man, let whatever external angel in justice come forth and say to the contrary: this I know by the information of the divine Majesty from heaven; yet, notwithstanding, this must be done according to the attribute of divine justice, which became of an infinite consequence through the fall. Also God communed with this internal angel when men sought to build the Tower of *Babel*, and *he scattered them abroad upon the face of the earth.* (Gen. xi.) Moreover God communed with this angel in the days of Lot; (Gen. xviii. 20.) *and the Lord said, "because the cry of Sodom and Gomorrah is great, and because their sin is very grievous:"* for the days of Noah and Lot are somewhat alike, and are so mentioned by JESUS when he prophesied of the end of the world. Again, when Hagar and Ishmael was in distress, *and the angel of God called to Hagar out of heaven.* (Gen. xxi.) This voice came by the way of the internal angel in the soul, and it was as if this internal angel had spoke, and her eyes were opened *and she saw the well of water.*

C H A P. VII.

FURTHERMORE, there is three ways or sorts of vision and communion in the soul. The *first* is with the very PERSON and spirit of God when he raiseth the spirit of Faith from death to life; then it communes with God in the royal Priesthood, concerning the great works and mysteries of Faith in Creation, Redemption, Regeneration, and Salvation. This not only produces vision and dream, but also brings you to see the glory of the Father, *i. e.* of *justice*; and of the Son, *i. e.* *mercy*. The *second* is according to the cherubical inspiration, *i. e.* by the *way* of the internal angel in justice, as Moses and others communed and received instruction, to watch and rule Reason, and to make an offering to stay that justice in the Priesthood of Reason, &c. &c. as afore written: also to bind or loose men to do the will of God in this his justice, will produce vision and dream, and also is of God in that covenant. The *third* is to commune with your own spirit of Reason, *i. e.* the devil, the which they (false teachers, &c.) call God, or the instruction of God, by which men seek to do their own will, and have their own way, which is nothing but evil; and then bring their own excuses, and transform themselves into a declaration from heaven, and imitate its language and practice; this is the *Wild* Priesthood of Reason: this also will produce vision and dream, and the consultation of the devil, as when Balaam was intreated to go and curse the children of Israel; for Balaam was a wise man of *Midian*, and a sort of a *priest* who practised divination, and had some knowledge of Moses, his laws, manners, and practices which he gathered from the camp of Israel, being in the wilderness so long. And he did bless and curse in imitation of those blessings and cursings declared by Moses the man of God: and when
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the elders of *Moab* and *Midian* came to him for to go and curse the Israelites, he said lodge here, and I will bring you word again, as the Lord shall speak unto me; so Balaam used to go and enquire of God, in this he also imitated Moses; but Balaam's god was his own spirit of Reason that he used to commune with calling it God, *it* being loosed by the internal angel, that even in *this* the name of the God of Israel is magnified.

Also when Balaam made an offering, he offered a bullock and a ram which was the priest-offering in the camp of Israel; all this, with somewhat of the law he gathered from Israel, and constructed it, and set it forth by his own *wild* spirit of Reason which he called God, so by this he became a great man, and might fancy his self as wise, if not wiser, than the man Moses. However *Balak*, king of *Moab*, had great confidence in him, (Num. 22.) saying, "I wot that he whom thou "blessest is blessed, and he whom thou cursest is cursed;" for when Balak saw such a number of people that had come out of Egypt overcoming other nations, he was afraid; and as was his Faith sent to Balaam to come and curse them, and when Balaam went to inquire all Israel, was brought there by the power of God, worshipping that God who brought them there; their Law and practice being good: But Balaam by all his gathered knowledge, shifts, and turns of Reason could not equal Moses; but in his own soul must say, Moses had a power above him, and so could not prove them vagabonds, because God was on their side; nor could he make any amendment to their law or practice, he himself falling short of either; so could not make any oration to curse them as vagabonds, much more to overcome them by enchantments: then he found it his best way to let them alone, and dismiss the messengers, saying, "the Lord refuseth to give me leave to go with "you." After that, there came messengers more honourable to offer him a great reward; then Balaam's
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honour was at stake, because Balak's Faith was in him; then went he to enquire again, and his god said "he may go:" *i. e.* Balaam by his sober Reason wherein the law was written, found he could not curse them, neither could he bear to lose the honour of men: then from the womb or seed of Reason came forth a son, which I call *aspiring pride* that will not hearken to the law, for in Reason is written the law, but what is thus born, I call *lawless*, therefore fit to go forth to curse any thing of God, was it in his power:—Thus Balaam mounted his *ass*, which is the emblem of Reason, and himself the son *aspiring pride*, *i. e.* born of Reason, and rides thereon: Now the ass saw the angel and fell, *i. e.* Balaam could go no further, and knew not of the angel, but was angry with the *ass*, for the law being written in Reason, Reason will *see*, and *fall* by the power of the internal angel, with this son *aspiring pride*; and he will not know for what, until the soul is made sensible too late.

This angel that met Balaam in the way, was a *Seraphim* from *heaven* representing the internal angel, or rather the voice of God in his justice to the internal angel: Then the internal angel bound Balaam to speak the truth, which was good things of Israel in blessing them; as this internal angel, will do as directed, by any angel or voice from heaven:—For when Balaam said "he would get back." *The angel of the Lord said*, "Go with the men, but *only* the word that I *shall* speak, unto thee, that thou shalt speak;" *i. e.* the internal angel did bind him to speak well of Israel, and in all their burnt offerings, and in his enquiry, when he came back, he was obliged to speak well of them to Balak, being bound so to do by the internal angel; so Balak dismissed him in anger. Even so if any come forth as an external angel, in or under the covenant of justice, and bless or curse men, for time or to eternity, if the internal angel in the soul, will not bear witness to it, it is of no value at all, also, in other *Messenger's* time, there has been found such men, and is at this day (when the seed

of Reason transform themselves into the declaration of a *Messenger*), who would be glad to seek *kingdoms*, as Balaam did in Moab; and may fancy themselves more wise than the *Messenger*, and on occasion will imitate to curse. Also, the *Messenger* being dead, there is silence in the nether heaven till another comes, and when come, he finds Reason has usurped the rule of the letter, and teaches the way of God all in the wrong; and the church full of traditions, which he declares against, setting Reason on fire with anger. Then the most dark atheistical man in spirit, who hath diverted them with his prattle (their Faith being in him), seeks to curse the living *Messenger*, and by the spirit of Reason, overlooks the Letter, to find a way to do it, and can find none; then if he does as Balaam did, he will let the man alone, as he may find a voice say, in *himself*, "if you are sure of your *own* salvation, that man cannot hurt you;" but his dislike to this *Messenger*, to maintain his former power, will become full of *fiery zeal*, which is the daughter of Reason born; and she being eager for the former doctrine and traditions, to maintain that *Wild* priesthood, and the desires of the people together, gives *birth* to the spiritual born *son of perdition*, born of zeal (*i. e.* the daughter of Reason), and this son, *i. e.* *lawless* can attempt to go forth, and curse this *Messenger* of God. But he also (as Balaam) will find his adversary in the *way*, for when he comes forth full of his cursing wrath, thinking to curse the *Messenger* and the elect, the *internal angel* seals him under his own cursing and wrath which is his *adversary* in the *way*, for in all frothy thoughts of power and safe proceedings, he will ride into that *narrow place* well secured by the power of sin and death, and there cannot turn aside, then there stands the *angel* and *flaming-sword*.

C H A P. VIII.

Again Saul was made choice of to be king of Israel, and as such, was anointed by the prophet Samuel, then he met the prophets according to Samuel's word, and the Spirit of the Lord came upon him, and he did prophecy among the prophets, this prophecy of Saul was under justice, for then he obeyed Samuel, who was a *Messenger* of God, under his attribute of divine justice. Further as GOD in his *wrath*, gave the kingdom unto Saul, God also communed with the internal angel in justice that was in Saul, to fill him with wisdom to rule the people, and also to war with other nations, but this wisdom and his prophecy was in *justice* and *wrath*. For when the people of Jabesh Gilead would make a covenant with Nahash, the Ammonite, who said, "it should be on that condition, that he may thrust out all their right eyes, for a reproach upon all Israel," *and the elders required seven days respite, to send messengers, and they came to Gibeah of Saul, (1 Sam. xi. 6.)* "and the Spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly." Now if the Spirit of God kindles a man to *anger*, it must be in justice, as was Saul together the people Israel. Then they went and slew the Ammonites, and Samuel approved of the act, and made Saul king before the Lord. Also Saul had *dreams*, and God answered him by prophet and dream; but all Saul's answers were *through* and to the internal angel in justice, *i. e.* the Cherubim; but Balaam's was with his own *wild* spirit of Reason calling it God. Also God has communed with man by this internal angel in justice, that he shall go forth, and destroy, according to the *execution* of God's justice, and after that, God can withhold his communion, and leave the man naked and bare, and take from him his kingdom, and give it to another, and all in justice; and the former man shall become equal

with him or them, whom he hath cursed or destroyed. Moreover, there is *two* kingdoms God doth give man, *i. e.* the kingdom *in* or *under justice*, and his *own* kingdom of *mercy*, notwithstanding all men must travail through justice, before they are translated to mercy: but there is more kept in justice by the internal angel, than there is translated to mercy by the LORD GOD of Heaven: And many have transformed themselves to the bare Letter, or outward declaration of the Gospel, and go forth, and preach by permission, and do the will of God, in and according to his divine justice, and men do believe according to their liking, and make to themselves the great assurance of salvation, by reading the letter, and understanding it their own dark way. But when they are arraigned before justice, the internal angel will keep them under it, as they were born into this world: Because they could not be born the true SPIRITUAL BIRTH; so are unnoticed to God in respect of translation to his divine mercy, thus they will become one with those, whom they have cursed to eternity.

Again, when David was near his death, he gave charge to Solomon his son, to walk in the way, statutes, judgments and commandments of God, written by Moses, so flourish in his kingdom, and when he was established, he went to sacrifice at Gibeon, where it is *said*, the Lord appeared unto him, (1 Kings iii. 5.) "In Gibeon the Lord appeared to Solomon in a *dream* by night, and "God said, ask what I shall give thee," but he asked for no more than cherubical wisdom, to rule *the people*, and give just *judgment* to parties (v. 9.) and is the greatest thing to be desired by any king ruler or judge in this world, who is a cherubim, and it was granted as written, "I have given thee a wise and understanding heart," also *riches* and *honour* were added, which he asked not for, yea if any man in justice, is desirous to act according to God-like justice; riches and honour will be added. And it was said to Solomon, "If thou wilt walk in my ways "to keep my statutes and commandments, as thy father David

“ David did walk, I will lengthen thy days,” (14. v.) but nothing *asked* for, or *promised* but natural wisdom, riches, honour, long life, &c. For all *divine* wisdom of God’s eternal *mercy* was not mentioned ; and he awoke, and behold it was a dream. Now he whom Solomon saw in his dream, was not God, but the similitude of an angel, (a visionary *Messenger* of God in his justice unto Solomon) ; for it is the nature of Reason to call such an appearance God ; and indeed, they are not much mistaken for the internal angel in justice, is as it were a God to Reason, that will keep the seed of Reason under justice in all eternity. The seed of Faith, when an angel hath come to tell of things to come, or deliver men from destruction, have by mistake said, it is God, but theirs was a personal appearance and *communion*, *i. e.* far greater than any angelic visional appearance, it being only a dream, and as the vapours of this life without *regeneration*. For as the seed of Reason was cast out from *communion* with the tree of life, it must be by the way of the angel, whether in or out of vision or dream, that *they* go forth to do the will of God according to his divine justice. And Solomon was brought up by or under his father David, and knew the letter of the law of Moses, and was instructed by him how to reign in Israel ; also Solomon was appointed of God to build the temple, with all its magnificent ornamental beauties, which was a great piece of cherubical wisdom. But all his fine building, cherubical wisdom and splendid glory, came far short of that glory God created the cherubim to ; which was the cause of his seeing somewhat of the glory of the cherubim before his fall. By this angel Solomon saw a similitude in his dream, that came by God’s order to instruct him in cherubical wisdom, and was filled at times with this wisdom, to instruct and judge of the cunning work of man, to build the temple.

Also he was blessed with peace and plenty, that he might build the temple according to the will of God, in that beautiful appearance, that would delight the spirit of
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Reason, to use their ceremonies and worship, according to the law of Moses. Therefore this temple was called the house of the Lord, and at its dedication "the priest could not stand to minister, because of the cloud," for the glory of the Lord, had filled the house of the Lord," (1. Kings viii. 11.) Neither was there any temple in the whole world of magnificence, beauty, riches and grandeur, &c. like that at Jerusalem which bear the name of the "house of the Lord." And Solomon was filled with more cherubical wisdom than any of the sons of Reason that reigned in Israel, and had ALL that Reason need to desire. And when he had *ended* his prayer, in which he asked for no more than natural prosperity, even *that* was promised by the man Moses, if they worshiped God according to his law. Also, when he had offered offerings, "That the Lord appeared to Solomon the *second* time as he did at Gibeon (xi. 2.) and said "I have heard thy prayer, and if thou wilt walk before me in integrity of heart, as did thy father David, there shall not fail thee a man upon the throne of Israel;" but he loved strange women, which is the *emblem* of Reason, and they turned his heart aside after other gods; and then his kingdom was divided, which is done *in* the House which bears the name of Israel unto *this* day.

Moreover, this *second appearance* of God unto Solomon was as before, an *angelical visional appearance*, from God, with power to instruct Solomon; for whoever doth see the royal person of God, and commune with him either personal or visional, it is sure to fill the soul with such knowledge of him, that he will cling fast to him, indeed he may err before him, but he never will turn from him. Yea there never was such a cherubim that was *only* a cherubim, as was Solomon,—that was filled with wisdom and just judgements; and had such riches, peace and grand appearance, and did commune with heaven, but all under God's justice;—for all his wisdom ended in *death*, and all the magnificent buildings and grandeur ended with *destruction*, according to

to God's divine justice. Also God by his divine wisdom in his justice, by virtue of his creation, can raise up any cherubim, and fill him with wisdom, that he shall do according to God's will, yet by this, man cannot claim eternal life, for therein, man doth no more than his duty, he being God's creature, and God the author of his being, and of all the good he doth possess. So God is not indebted to man, but man to God. Therefore God can according to his justice, leave man as he was born into this world under justice, and not translate him to his divine mercy.

C H A P. IX.

AGAIN, as aforesaid, the host of seraphims, which are in heaven, was created under the pure law of angels, or of Reason (*i. e.* to love God above all, and your neighbour as yourself), and are preserved in their created purity, by the overflowings of the holy spirit of the divine Majesty (*i. e.* the spiritual power by which he created them); for while man or angel remain pure as God created them, they can commune with God either in person or spirit; and this seraphic host, or holy order of angels are spiritual bodies, whose likeness is this, *Peradventure*, the divine Majesty was pleased to create the body of a man out of fine chrystal water, and set that water on fire, by a fire more glorious; Thus appear an angel chrystal and glorious, and like water can pass through a narrow passage, and resume its own form again. Thus the cherubim was transmuted into earth, through whom came the *law* of Moses or *Commission of Water*, wherein Reason might live and flourish (*i. e.* or may be likened unto the *moon*). But the Body of GOD, before he became flesh, was spiritual Fire, and the *life* of that fire, was the spiritual and glorious fire of FAITH; so when God transmuted himself
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into human nature, that he created in Adam; then from him came forth the *commission* of the Gospel (*i. e.* likened to the *sun*).

Further relative to the cherubims, of which order but one was created, who was more piercing in his wisdom, and glorious in his person, than any of the holy seraphims, and fell from heaven with that wisdom and glory, and was transmuted into flesh, and became man, and the internal angel in justice, which he brought into this world with him, placed in his soul to keep him from the tree of life (*i. e.* the mercy of the Son), as neither him nor his posterity that live to manhood will be kept from justice under the Father's power: Also the internal angel can commune with God relative to that justice, but will keep them out from the mercy of the son (*i. e.* the tree of life, in and for regeneration). Yet notwithstanding all this, God will not lose the Glory of his *creating* the angel, nor the glory *of* the angel, for in the day of resurrection, there will be cherubims raised to great glory; as the wisdom, power and glory of God in creating the cherubim is exceeding great, and there will be such a great glory redound to God by his divine wisdom therein, that no man or angel can comprehend; therefore knowledge in those things is an heavenly gift of the divine Majesty.

And as this angel or cherubim as aforesaid, fell with his created glory and wisdom, and was transmuted into flesh or earth, becoming man in generation, and all his seed that live to manhood; the angel in justice taking place in their soul, keeps them from taking of the tree of life, to eat and live for ever; so they must go their way according to God's infinite Justice. But all his seed, who die in their childhood or minority will be raised at the last day, to a greater knowledge and glory than the cherubim fell from; and this will be the *heavenly* HOST or glorious *order* of CHERUBIMS, that will live in the kingdom of God to all eternity. Therefore by the unbounded wisdom of God, in his creating this cherubim, and suffer him to fall, and transmuted himself into flesh, there will
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be millions go their way, according to God's divine justice, and millions more raised glorious cherubims, to compose that angelic glorious order in heaven, and *all* from this *cherubim*, who fell from heaven. Also this cherubical fallen nature being borne here in time, enjoying life, in flesh, blood and bone, and then as it enters into death, it will be a great refining to the understanding of Reason: Why? because Reason will be experimentally wise of the power of God, in the change and conditions it has gone through; and will be raised to the glory of heaven with a body of flesh and bone, much refined, by passing through death *to* and *at* the glorious resurrection: Yea, they will be raised with the aforesaid refined knowledge of Reason, so will have perfect understanding; they have borne the *image*, and enjoyed life in a body of flesh below; therefore, will be an order of angels higher in knowledge and more glorious than the seraphims (they remaining as they were created.) Further, they will have bodies from this earth, a fine frame work of flesh and bone, like a transparent chrystal stone; or earth refined by the power of God, and also, will know that this life in glory, is the *second* life they enjoy by the almighty power of God; and will be glorified in full *statue* like unto GOD, and his *royal* ELECT; only this, God and his elect will be glorified with the glorious fire of FAITH, as no one is capable of the glory of Faith, but them, whose *life* is of Faith, as will be the elect in the morning of the resurrection, for they will come forth with the glorious life of Faith, as the brethren or SONS of GOD by *regeneration*, and will intirely commune with him, *with or by* his own nature, (*i. e.* divine Faith).

And the *glory* of Reason is a glory God is graciously pleased to give, when he calls it into life, for the nature of Reason is from chaos, and although it came forth pure by the creating power of God, yet it being not of God's divine nature, it is incapable of both, that *in* and *outshining* glory of Faith, but is a glorious fire inferior, being more of the moon-like glory,

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than that of Faith. Yet this heavenly HOST, or glorious order of cherubims, will be raised up to greater glory than the cherubim their father fell from, and appear in heaven next to the most glorious ORDER, the seed of FAITH. Thus the glorious wisdom of the divine Majesty moved him to create the cherubim, more wise and more glorious than any of the seraphims, and suffer him to fall: That through him by generation, God would have those millions to praise him for his merciful power in recovering them to himself *such* glorious beings.

As the *children* or cherubims die here, and go to earth or dust, they needs must be recovered to God in the *resurrection*; which would not have been, had not God became man to redeem, so *died* and *rose* again, gaining to himself the power of a *resurrection*. Therefore, those cherubims will be benefited by the REDEMPTION, as by that means they will be raised to glory; and for ought I know, with somewhat of the woman's nature, which the angel took at his incarnation, which will be somewhat of a capacity in them to hear the *Echo* of the divine VOICE, for God to raise them to glory; but their souls will be of Reason, therefore incapable of the glory of *Faith*, as also to commune with God by a soul of Faith, as the elect or sons of God will.

So I declare those cherubims are benefited by the redemption, but no part *in* the redemption, in respect to the glorious mysteries of *Faith*; yet they may say Christ died for them, which is the language of the cherubical nature. As if a *Messenger* is inspired and sent forth by God in his holy gospel, or covenant of grace, so as to prophecy Christ will come, which is the *upper* waters or waters of Faith, and there is given him *one* to be his *Mouth*, and he will be a *priest*, in the nether or cherubical *Waters*: when that *Messenger* is gone, the doctrine of that priest hardly extends higher than the resurrection and glorification of the glorious order of CHERUBIMS, Why? because his knowledge is in the *nether Waters*;
Yet

Yet from the *Messenger's* declaration, he will trace the *Person* of God, from eternity through time, to eternity again; and greatly talk of his death and resurrection, saying, Christ died for *me* and you, &c. and that God taketh no *immediate notice*, but by his law, and the blood of God, is sufficient for salvation, if you can *believe* and do as the *priest* shall order; also that it is your Faith *within you*, that will conduct you into heaven, which is truth in itself (if so much *Faith* can be found in man as to be capable of the *first* resurrection), but the other is the language of the aforesaid cherubims, that will be glorified; and did the infant cherubim or child know his own state, he or they would speak the same words, and sing or rejoice in their conditions, as doth the *priest* and people.

If any man comes forth in the first covenant, *i. e.* at this day, the spiritual covenant of the law or *nether waters* in the *commission* of the *spirit*, and in that covenant be instructed by that revelation to declare many things; yet in his declaration falls short to direct any one to the spiritual birth, and *holy* spiritual marriage with JESUS in *glory*, to seal the *Seed* of Faith here in time, to enter his glorious kingdom (mostly done at the hour of death), and that every *man must* be spiritually born (*i. e.* translated to the holy seal of Jesus); for *he* cannot die a cherubim to enter the kingdom of heaven: As such I can hardly draw a line of difference of such a man's declaration in effect to amount any higher than the resurrection and glorification of cherubims.

Many people have transformed themselves into the letter of the *Third Record*, and greatly rejoice therein, making cherubical songs, singing great praises to God for the *Literal Record*, as by it they may read of the *Person* of God: But this is no other than cherubical wisdom and mirth; yea, they will greatly rejoice and sing, and say Christ died for them: yea, so he did for the child or cherubim: Also, will say, the blood of God is sufficient for them; so also, it is for the child or cherubim, fur-

ther they will say, they have assurance of eternal life ; yea, it is *truly* so of the cherubim, did he but know it ; and that they need not use prayer, neither need the cherubim ; also they will say, Christ did the work for them, so he did for the cherubims. But when *those* come to be arraigned before the internal angel in justice, they will be found *liars*, but the children or cherubims will truly possess those things. But those *Litteralists* being grown up to manhood, and the internal angel took place in the soul, they cannot die cherubims, to be raised to that glorious order in heaven.

As the *law* given by *Moses* came through the cherubim, under the attribute of God's divine justice ; so *by the Law no man can be saved*, therefore all the mercy that extends to salvation under this covenant of justice, is to the *child* or cherubim, and natural *Idiot*, as the internal angel in justice doth not take place in the soul of either ; further, the *ark* of this covenant of justice, signifies the *body* of man, and the *outward* ornaments shew forth the *natural* blessing men would have, if they would obey Moses in the law and worship ; also in the ark was put the testimony of the law, and the *pot* of *manna*, and Aaron's *rod* that *budded* as a *token* against the rebels, and also the *tables* of the covenant. All this was *witness* for, or against *man* ; and is to shew forth the power of the internal angel in justice IN the body and soul of man ; which I call the *arch-angel*, and is called a *cherubim*, and has a *flaming sword*, and standeth before the attribute of God's divine justice, strickly *watching* the *law* and the *ways* of man ; so when he doth well, this angel excuseth him, but when he doeth evil, his own evil goes into his own *ark*, as a *witness* against him, the angel sealing him under justice ; therefore, let men say what they will, or do as they please, if they pass this internal angel, all will be well.

The *Mercy-seat* upon the ark signifies the glorious mercy of God in that covenant unto children that die in minority, and natural idiots, who will be raised glorious

rious cherubims, therefore, those *cherubims* will cover the *mercy-seat*: Also God communed with Moses from *above* the *mercy-seat*, *i. e.* God communed in justice with Moses, relative to Moses and the Children of Israel, who was in manhood, which is *above* the state of childhood, therefore from *above* the *mercy-seat*; also God communed with Moses from *between* him, as an anointed *cherubim* and the *internal angel* in the souls of the Israelites; for if Moses erred the *angel* would commune with God, relative to that error; and when the Israelites rebelled, or murmured against Moses, and against God, God in his justice brought judgement among them, through the communion of this angel, and this is communing *from between the two cherubims*. And those cherubims of *gold*, or glory, that *covered* the *mercy-seat* upon the ark, was far short of the glory God created the cherubim *in*, so much less, the glory of God will raise the *holy* order of cherubims *to*. Now, if any man of Reason can keep this law of angels, *i. e.* "to love God" above all, and your neighbour as yourself," then he may be raised a cherubim: But I would not have any one think to put the question, Did Christ raise a cherubim? for the answer is no, because *God took not on him the nature of angels*, and of consequence, not its law; but God took on him the created nature of Adam, which was human, animated with divine Faith, which fell for hearkening to the voice of Reason, *i. e.* breaking the law of Faith. But Jesus, when he was here, kept the law of Faith, *i. e.* *not to hearken to the voice of Reason*, and this *no one* but Jesus could *do*, so he died, and rose again the very ETERNAL GOD.

My desire is for the Elect to know the difference between the glory of the cherubims, which is of Reason, and the glory of Faith, that the elect will be glorified with, which is the divine nature of God: Also to know, that when men and women come to maturity, the internal angel takes place in the soul, and they cannot die cherubims to be raised to glory; and that *many* at this day,
who

who profess the letter, preach, sing, and are merry, is no other than imitating the cherubims, and is in the *dark-waters* of Reason, *i. e.* the *great river Euphrates, in the land of Nod*: For professing the letter only will not do; you must be spiritually born to the first covenant, and in sorrow wade through that, to get as near to Jesus in spirit as possible you can, and then to be given birth in spirit by the LORD JESUS in *Glory*, to his holy spiritual covenant of grace, with his royal spiritual seal, to enter his glorious kingdom; and this is the *mercy-seat* to the elect, and is *covered* not by cherubims, but by angels of the royal lineage of Faith.

Here it may be said, do any of the seed of Faith die in their childhood? if so, to what knowledge and glory will they be raised to; for they cannot have the knowledge and soul, feeling experience in the new spiritual birth, or translation to Christ the king of Faith, as can one that is in *manhood*? I answer, it is my Faith that not one of the seed of Faith die in childhood: If there ever was, they have been raised again to this life by some godlike-power given from heaven, to further manifest the glory of God: Likewise Adam was created here a man, so all his children live to manhood, that *they* may be truly made sensible, that Faith fell in Adam, and that *they* have hearkened to the voice of Reason, as Adam did; and *so* to be called to in manhood, by the voice of God, as Adam *was* for *spiritual* generation, or translation: but the child is not out of natural generation being *then* in spirit, as it was born; and also, as Faith fell in Adam, in manhood it will be raised alive in Christ in manhood: For there is no such thing throughout the scripture as regeneration in spirit for *children*, indeed a man must become as a child, *i. e.* a preparative to his regeneration, to enter the kingdom of heaven. Therefore regeneration, or translation to the throne or covenant of grace truly to receive the seal of the living God, in or from his throne of glory, done is in manhood.

But some may say, God inspired Samuel in childhood;
yes,

yes, but that was the cherubical inspiration, under the attribute of divine justice, and was to live to manhood. Also the angel said, " John should be filled with the " Holy Ghost from his mother's womb, *because* he was " to prepare the way of the Lord;" and to have the holy Ghost from the mother's womb, is little more than to be born the elect of God; as it *is* said, " the " *word* of God came unto him in the *Wilderness*, and " he came *Out*, and preached and baptized:" but both Samuel and John was under the law, and in *manhood*, was translated to the throne of grace; but they never came back to tell this *Tale*.

As *Adam* was created in this world, and came forth in full *manhood*, with a life of Faith (*i. e.* the divine nature of God); therefore, when a child is born with the *seed* or *spirit* of Faith, predominate in the soul (*i. e.* for regeneration), that Child will live to *manhood* as *Adam* was created;---For the *divine nature* of God is not sown into this earth, and in generation become the essential *life* for regeneration, but that being will live to *manhood*: Yea, the divine nature of God *never* will come short of manhood; and so to be able to offer the true prayer of Faith. But the created cherubim being transmuted into earth or flesh, as aforesaid, was *born* a child growing to manhood; therefore many of his children *die* and not grow to manhood, and because their father was born into this world a child. So as *Adam*, " who was the son of God," was created, and came forth into this world a *man*; therefore *all* the *sons* of *Adam* will live to *manhood* as CHILDREN of GOD.

Query. May there not be some living in *childhood* of the *seed* of Faith, when Christ comes to put an end to time, and judge the world? To this I answer, the man who asks the question cannot tell whether there will or will not: But Jesus said, " as it was in the days of Noah, " and of Lot, *so* shall it be in the days of the son of " man;" therefore, there was no *children* went into the Ark to be saved, nor any children called out of Sodom
to

to be saved, but *men* and *women* only : But, however, if there is any in childhood of the *seed* of Faith, at the *coming* of *Christ*, they will immediately, by his *mighty power*, become *men*, to be born the spiritual birth before they are translated into *glory*.

C H A P. X.

THE law of angels or of Reason as aforesaid, being brought into this world by the created cherubim, according to the pure law and glory God created him to : therefore Moses and others were inspired under the attribute of God's divine justice, through this cherubim with the wisdom of that *law*, the worship God required under it, to stay his justice ; and also did know the plague of that fallen *cherubical* troublesome nature. And so of all the prophets, under the law, except *Isaiah*, who was inspired by God, under the attribute of his divine justice, by the *way* of the *seraphims*, who are glorified in heaven above (and whose nature is Reason with the law written therein, as had the cherubim in the purity of his creation). But the cherubim became *impure* (as before written), and fell, whilst the *seraphims* remain *pure* as they were created, so their nature is *pure* Reason.

And *Isaiah* in his *vision*, " saw the Lord sitting upon
 " a throne, high and lifted up, and his train filled the
 " temple, and above it stood the *seraphims*, each
 " one had six wings, with twain *he covered his face*,
 " and with twain *he covered his feet*, and with twain
 " *he did flee*." (Isa. vi. 1, 2.) Those wings are
 spoken of in respect to God's *glorious creation* ; free
electing love and *preservation* of them. For God created
 them glorious spiritual bodies, fit to ascend or descend
 at their own pleasure, or rather to obey the will
 of the divine Majesty, their Creator, which (glories) are
 the *wings* or power that they *flee* with : Also God
 preserved

preserved them in their created purity by his electing love, when he suffered the cherubim to fall, which is the *wings* or power that *cover their feet*, and on which they *stood*, also God filled them with glorious revelation, that they should never fall into or *face* evil, but remain in their created purity in his royal presence to all eternity; which is the *wings* or power that preserves them, and as such *cover their face*: Therefore, for those great and glorious acts of the divine Majesty, *viz.* his creation, preservation and divine revelation to them, they return unto God, their great creator and preserver, thankful praises, for those *Three* glorious acts, and the cry of the *seraphims* is, "*Holy, Holy, Holy is the Lord of Hosts,*" and this is the true language of the *seraphims*, because they rest under, or in his created purity.

Further, when Isaiah *saw in vision*, the glory of God and of the *seraphims*, he said, "woe is me! I am undone, I am a man of unclean lips,—for mine eyes have seen the KING, the *Lord of Hosts*:" here Isaiah not only saw God, but the difference between *pure* and *impure* Reason; for the cherubical nature, with somewhat of the seraphic that Isaiah had in himself was fallen, as the serpent-angel, brought it into this world. "Then *flew one* of the *seraphims* with a live coal in his hand, that he had taken from off the altar with tongs, and laid it upon Isaiah's mouth, saying, lo! this toucheth thy lips, and thine iniquity is taken away, and thy sin is purged," *i. e.* to fill him with wisdom, and open his *mouth* through that pure seraphic nature of Reason, that never fell in the *seraphims*, and also to inspire Isaiah's seraphic nature, as well as his cherubical, according to the inspiration of *Moses's* declaring the covenant and worship of the law. The altar from which the *seraphim* took a live coal, signifies the obedience, honour, praises, glory and thanksgivings of the *seraphims* unto God, which is offered at his royal feet for his creating and preserving them such glorious beings, to live in his royal presence, which is the *incense* of *pure* Reason for those great and glorious acts.

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And

And the *altar erected* by Moses, according to God's command to burn *incense*, according to the worship of the law, to *stay* God's divine *justice* (that Reason may *here* enjoy their inheritance, as the Lord promised) is the incense of *fallen* Reason, in that given *priesthood*.

Therefore, *Isaiab* in his *vision*, saw God, and the heavenly host of seraphims, and was inspired by God himself, under the attribute of his divine justice through the seraphims which made him very *sharp* in his reproof to the children of Israel, for their idolatrous worship and rebellion against God. Also as those seraphims are preserved in their pure created nature by the *power of God*; they are *eager* to keep *close* to *obey* the will of God; therefore, *Isaiab* writes "the ox knoweth his owner, and the ass his master's crib, but Israel doth not, my people do not consider," (Isa. i. 3.) Also declares from God; (by or through this seraphic nature,) "to what purpose are your sacrifices, saith the LORD: I am full of burnt offerings of rams, fat of fed beasts, I delight not in the blood of bullocks, or lambs or he-goats:" for they did not act according to the law given by Moses; but Reason went *Wild* into *pride*, *covetousness*, *oppression*, &c. to seek their own *will*, to have their own *way*; and in *this spirit* brought in their oblations to atone, which is an abomination in the sight of God.

Also, *Isaiab* by his inspiration, well knew the difference between pure and impure Reason, and of *sober* Reason, that would hear and obey Moses, and *Wild* Reason that would skulk from Moses to do their own will, the which *Isaiab* reproves, adding, "their vain oblations, incense, new moons, &c. is an abomination;" because not done as was ordered of the Lord by the man Moses: Now this pure Reason of the seraphim is not so ceremonious, but as aforesaid, will keep *close* to the will of God; but the cherubim will lose himself in his ceremonies.

Further,

Further, if those ceremonies were done as Moses commanded, yet when Isaiah came forth, they would not obey this prophet ; then when they come to be arraigned before divine justice, no one required it at their hands, they should have obeyed the *Messenger* of God ; for obedience to the word of God is better than all the sacrifice Reason can bring : Also, if any man should hear the *Messenger*, and yet think to go to God, and neglect the *Messenger*, he will find himself utterly mistaken, for he will make his own idol, and in time hide himself in a rock or den, if possible he can be hidden from the internal angel in justice ; yet he will think himself a wise man to carry both heaven and earth : And thus Isaiah writes (chap. v. 20, 21.) “ Woe unto them that are wise “ in their *own* eyes, and prudent in their *own* sight ; woe “ unto them that call *evil* good and *good* evil ; and put “ *darkness* for light and *light* for darkness, *bitter* for sweet “ and *sweet* for bitter.” This judgment is very positive but an infallible truth, as let it be remembered, he received his power in vision, and the *heavens* were opened to him, and inspired by GOD himself in visional *glory* under the attribute of his divine justice, in or under the *law* of Moses, by the *way* of the *seraphims* (*i. e.* pure Reason,) which gave him great knowledge and judgment of *fallen* Reason here below, both of the cherubic and seraphic nature ; by which cause he brought forth such positive judgment, gentle and kind invitations, and great prophecies, for he not only spoke of the natural captivity of the Jews, but also of their spiritual captivity under the GOSPEL, and when he prophecies of CHRIST and the *Holy Gospel*, the spirit hardly admits of any time (in some places) for he writes as if the things was then in act.

Yea, Isaiah keeps close to righteous judgment, “ To “ relieve the oppressed, judge the fatherless, and plead “ for the widow.” And writes (chap. iii. 12.) “ As “ for my people, children are their oppressors, and wo- “ men rule over them,” saying from the Lord, “ they
H 2 “ do

“ do beat *my* people, and grind the face of the *poor*.” And complains of great pride, and wantonness, *minching as they go*, and of all their jewels and ornaments, and *fine changes of apparel*: all these things, Isaiah prophecies greatly against, for all pride is displeasing in the sight of God: Yea, the seraphic nature dislikes the pride of cherubical nature, in all their external grand appearance: so when judgment for this is given, it comes more powerful through the seraphim, than it doth through the cherubim; as the cherubim hath the same pride in himself. Also there is the same judgment and woes under the letter of the GOSPEL: “ And in *that* DAY, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach.” (Isa. iv. 1.) *i. e.* the spirits of Reason, as the *women* did transform themselves into the letter of the gospel, and be *called christians*, but would have and understand Christ according to their own spirit of Reason; and would declare themselves ministers, and set *it* forth (*i. e.* the gospel or Christ as *food* and *clothing* their *own* way) by their *own* imagination: And this thing is done even to this day; but pride and excuses are left to the internal angel; and judgment will come anon: and, as I said before, men have nothing more to do then to pass this internal angel and all will be well.

C H A P. XI.

AS the divine Majesty was graciously pleased to create the cherubim to such high glory, wisdom, and power, and suffer him to fall with his glory, wisdom and power, and become man in generation, then from or through him came the *Law*, and all ruling *earthly* powers

powers, desire of earthly *glory*, the wisdom of Reason, with all the high *imaginary* spiritual power, and *self* promise of glory ; and are *here* on this earth, and this earth is given them to *wander* on, and *rule* in ; and they *will* do it, if not in person, yet in spirit ; but all under God's divine justice. And *Ezekiel* the priest being translated to a prophet by the word and power of God, was inspired under the attribute of God's divine justice, in or under the law of Moses ; by the way of or through the cherubims ; *i. e.* according to the glory God created the cherubim to, and the pure law he created him under, before his fall. " And when *Ezekiel* was among the " captives by the river *Chebar*, the heavens were opened and he saw the visions of God," (chap. i) *i. e.* God by his glorious inspiration *opened the heaven* of *Ezekiel's* understanding, and also *opened* to him Reason's *heaven* here below ; therefore the *visions* which he saw, was the powerful acts, nature and manner of the cherubims under God's justice, for no where are they yet to be found but on this earth, in active life, or *in* this earth, in the sleep of death.

Therefore *Ezekiel* in his vision, " beheld a whirlwind " come out of the north, a great cloud and a fire infolding, and out of the midst thereof, as the colour of amber,---out of the midst of the fire, came the likeness of four living creatures,---and they had the likeness of a man : "---Now the *north* signifies *darkness*, for when the seed of Reason come to judge, and put in execution their judgment of spiritual doctrine from heaven, they do it by their own *dark spirit* which is called the *north*. But when Jesus was born, there came wise men from the *east* to Jerusalem, saying, " where is he that " is born KING of the JEWS, for we have seen his Star " in the *east*, and are come to worship him." (Mat. ii. 2.) Now the *east* signifies the *seed* and *spirit* of Faith, of which are the children of God ; also the natural sun rises in the *east*, to the great delight and comfort of man ; this also is the emblem of the *spiritual sun*, *i. e.* from
Jesus

Jesus comes the heavenly enlightening, and heavenly graces to sanctify and seal the soul as a preparation for the elect, to meet him in his royal personal glory at the last day; this also cometh out of the *east*: therefore Jesus said, "For as the lightening cometh out of the *east*, and shineth even to the west, so shall also the coming of the SON of MAN be (Mat. xxiv. 27.)"

But of the *vision* of *Ezekiel*, he saw the *acts* of the cherubims (here in generation), in their power and glory under God's divine justice; and the cherubical nature is contrary to Faith, Faith being the divine nature of God; and those *four living creatures* that *come out of the cloud*, may well be said to have the *likeness of a man*, because they are *men* and *women* on this earth, actuated by the cherubical nature, *i. e.* fallen Reason, which is the devil: Therefore they bear the form of the *man* Adam, but not actuated by the pure nature of Faith, which was the *life* of Adam according to God's creation; and as the cherubim is transmuted into earth or flesh, and has somewhat of the woman's nature; therefore the cherubim hath *forced* himself, and became in nature *such* a creature as God did *not* create according to the *purity* of his creation, and as *so* the cherubim is become a monster or *beast* in creation, and has *four* (heads or) *faces*.

Also those *four* heads or *faces* are spoken of in respect to the *capacity* and *acts* of the cherubim; also there was *four living creatures*, and every one had *four* faces; the face of a *man*; the face of an *ox*; the face of a *lion*; and the face of an *eagle*; those are the four particular heads or *faces* that appear by the cherubims being *in generation*, by the power of God's creation: First he who has the face of a *man*, is the *child* who dieth in minority, and will be raised a cherubim to *glory*, and in a body of flesh and bone will *see* God, and as *so* have or will have the *face of a man*: Further *Moses* was an ANOINTED cherubim, as he was inspired under the attribute of God's divine justice with the wisdom of that pure law, and worship accordingly, as was all the prophets under the law

law, that were inspired by God himself under his divine justice ; all going forth, acted by the power of God, and as so they all had the *face of a man* ; (but they must be translated to, under the mercy of the Son) ; and this is the cherubim that also hath *the face of a man* (but on this earth *only*, for when they are glorified in heaven, they see God with a face of Faith :) *Secondly*, when there was no inspired prophet of God in the nations or world, *then* the *false* prophet and priest takes this power, and imitates the *true* prophet in his *god-like* power of teaching the worship God required, and prophecies of things to come, but *all* in the *wrong* ; this is of the cherubim, therefore *likened* to the head or *face of an ox*. *Thirdly*, the *lion's* head or *face* signifies the ruling power of nations which are princes and kings, for an earthly king is a cherubim, and the power and wisdom by which he rules is cherubical, given under the attribute of God's divine justice and so likened to the *face of a lion*. The *fourth* is the *eagle's* head or *face* signifying him or them, whose judgment is good, and his genius quick in the cherubical law (*i. e.* the law of Reason) so that when he sits to judge, his understanding is quick, like to the *eagle's* eye, to discern truth from error, and give good judgment : Those are the *four living creatures, that had the likeness of a man*, *i. e.* the *child that dies*, or HE that is *inspired of God* hath the face of a MAN ; and the *ruling power* in the kings majesty, hath the face of a LION ; and the *false prophet* and *priest* hath the face of an OX ; and the *Levites or Lawyers*, who have knowledge in the law hath the face of an EAGLE.

Further, *every one* had those *four faces*, which is spoken to declare the *desire* or *capacity* of this cherubical nature, which is Reason : And as I said before, the created cherubim was born into this world a child, and appointed to live to manhood, yet many of his children afterward die in childhood, therefore when a child of Reason is born, it hath in itself the *capacity* of death, and many has and do die in their childhood, so

will

will be raised glorious cherubims able to see the face of God in all eternity ; and so as aforesaid, have the face of a *man*. Moreover, the child of Reason has life and may live to manhood, which many has and do ; then the spirit of Reason becomes *active* in manhood, and this cherubical nature lusteth to be great, and to have an out-shining earthly glorious appearance and ruling power ; this desirous spirit of Reason is in most men, although many would seem to hide it ; but they like and try to be great in what degree they can ; and the spirit is the same if not worse, than that in the high cherubims, had they power to act : But the height of this cherubical power and glory is to manage and rule nations which is done by those *three* heads or cherubical faces, aforesaid : Now the ruling power of a king is very *great* and *wise*, and the law with the given priesthood is very great and *good*, and thus is JUDAH and LEVI in *ruling power* ; therefore the *emblem* is the *lion* with great power, and the *eagle* with his quick eye in the *law* : and if the priest teaches that *worship* or *doctrine* that God will not *own*, he is likened to the head of an *Ox* ; for Aaron received the gold of the children of Israel and *fashioned* it with a *graving* tool after he had made it a molten *calf* (Exo. xxxii. 4.) so as to the *capacity* of this *cherubical Reason* it is such even in one man, by tuition, as to be mounted up to *either* of those cherubical heads or *faces*, *i. e.* a man may be made *king* or a great *lawyer*, or he may be made an high *priest*, or he may die a *child* and never live to manhood ; and so *every one* had *four faces* : But when Reason lives to manhood, if the “ *wheel within the wheel*,” moves the man to justice and truth, that man may be said to do right according to *justice* : Therefore these are the great and powerful *acts* of the seed and nature of Reason that *Ezekiel* saw in his *vision*, which is the cherubims on this earth in generation, and this whole earth is given them to *act* on, and *rule* in, under the attribute of God’s divine justice, and the whole cherubical wisdom and power is comprehended

prehended under those *four heads*, and judged according to the wisdom of the divine Majesty.

Here I would not have any one think, that I mean that none but the *seed* of *Reason* are kings, lawyers, or priests, for the *seed* of *Reason* are cherubims only; and, as I said before, the *seed* of *Faith* has the *nature* of *Reason* in them, and must be subject to the *law* of *Reason* and its given *Priesthood*; therefore *Moses* was inspired under the attribute of God's divine justice by the *way* or *through* the cherubims, with the wisdom of that *pure law* God created the cherubim under, and also how to *rule* the rebellious cherubical nature on this earth; so *Moses* was an *anointed* cherubim, and *Moses* was a *king* and a *lawyer*, (Deut. xxxiii. 4, 5.) "Moses commanded us a *law* even the *inheritance* of the Congregation of *Jacob*, and he was a *king* in *Jeshuran*, when the heads of the people and the tribes of *Israel* were gathered together." *David*, who was also "a man after God's own heart," was also a king; but the law and wisdom to rule the people is all cherubical and under the attribute of God's divine justice; because the cherubim brought the law into this world. Also *Aaron* was a *priest*; and *Ezekiel* and others administered the *worship and offerings* under the law, that God required to *stay* his justice, that kings and people may enjoy the good things of this earth in peace and plenty as the Lord promised by the man *Moses*; but *by the law no man can be saved*, therefore all good kings of the *seed of Faith*, and lawyers and priests was translated to, under the *mercy of the Son*.

Again, Ezek. i. 7,) "And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot," *i. e.* the *calves* or cloven *foot*, signifies the cherubim had *broke* the pure law he was created under, for which cause he was *cast down* from heaven, and could no longer stand there on the *feet* of created purity; for by his breaking the law he broke his *footing* in heaven on which he *stood*, as thereby his *feet* were

split asunder, *i. e.* he could no longer stand in heaven, but was cast down from the presence of God, and became *Man* here, in generation, to wander in the state of forgetfulness like unto a *beast* with a *split hoof-foot*; and is a true token that the cherubical nature of *Reason* did eternally break the law in heaven, as well as the mark set on old *Cain* for his wicked acts. Further, the *split hoof* on which they stand on this earth, signifies that God, by his almighty power, will raise those that die in childhood to glory, and suffer those that live to manhood, to go their way according to his infinite justice, yet all from this cherubical nature; therefore the footing, on which they stand on this earth, is *split* in the eye of the divine MAJESTY; for as the cherubim was created out from chaos by the LORD GOD of HEAVEN, and he broke the law he was created under, then his dark nature was cast down from heaven as a *whirlwind*, and himself infolding in it with the *fiery cloud* of justice, and was dissolved into generation under justice; and from thence came out the cherubical appearance as the colour of amber; because it was fell from its created purity and glory, and was under justice: “and they sparkled like the colour of burnished brass;” this is relative to the cherubical outward appearance and power.

“And every one had *four wings*.” Those wings is the power of action of the cherubical nature: “Two wings of every one were joined one to another, and two covered their bodies.” Those wings that were joined together are, in the first place, joined by the law, (*i. e.* the law of Reason;) “You shall love God above all, and your neighbour as yourself;” and if men would but observe this, they may see how we are bound or joined in love and duty to each other by, and according to, the law of Reason: also they are joined together by the power of generation, therefore the child is included, as all are children before they come to manhood; and without the child, this cherubical power must cease. And when the sovereign ruling power of a king, and the law

law, and the *priesthood* all join together in the good rule of the people; and the people *love* and *help* each other and their sovereign also, that nation will FLOURISH and make a glorious appearance.

Also those *two wings* that *cover* their bodies is *self-cunning*, and *private acts* on self-serving *subtil* occasions, and may think they can do *private* evil, and no one know it but themselves; and the *use* of those *wings* is, that no one should know it but themselves; for they would seem to act *so*, as to have a good name among men in the run of the world; yet their will is to *rise* from one degree of cherubical greatness to another; and *justice*, humanity, and religious virtues are trodden under foot. The outward *word* and *shew* is retained; as if those go, the cherubim will lose part of his *glory* and *covering*; and from this people of one mind enter into the *act* of rebellion, and so form a new government, law, and priesthood; and those *wings* greatly work in excuses, to *cover* their body, *i. e.* the *appearance* of their actions. But *under* those *wings* was *the hands of a man*, *i. e.* the *Hand of justice* on every one that live to manhood; and the *internal angel* in justice will condemn them in their excuses: *Also* a child being of Reason has those acts in childhood, but dying a child, the *internal angel* in justice doth not take place in the soul, so is not charged with the law; therefore the *Hand* of God is on *him*, to raise him a glorious cherubim even under that covenant.

“ And the *appearance* of the living creatures was “ like the *burning coals of fire*,” *i. e.* the *law* is written in this cherubical nature, and the *internal angel* in justice *is* in the soul to *watch* over the law, that when a man is wicked, and delights in his wickedness, this angel in justice will be as *a coal of fire* to burn him up in his own wrath. But if a man hearken to the voice of *truth* and justice that will become as *a coal of fire* to instruct him in the truth of the law; and that man’s *ways* and *judgment* will be as *burning lamps* in the light

of the law, and comes forth *like lightening* which is the light of that law. And if a set of people regard not God or man, yet when there is a *command* or *judgment* by God's permission, it comes *like lightening*, and must be obeyed, otherwise, in some degree, they will be *consumed*. Such great power is given to the cherubims under *divine justice*.

"And the living creatures *ran and returned as a flash of lightening*," i. e. when Reason is mistaken in his intent and obliged to make a quick return.

"And the wheels and their work was *like the colour of a beryl*." This is spoken according to the *pure act* of God's creation, for the wheel is the *life* of the creature, and in that *life* is the law, *pure* as God created it. And "the *wheel within the wheel*," is what moves the *soul* to act, as when any desire is greatly conceived *within*, that desire will move the soul to accomplish any conceived art or thing so desired. Also on any spiritual message, rule, doctrine, or judgment that *was* under the law external, or is *now* under the law internal, if God *moves* this internal and spiritual *wheel* for the man to go forth and act *thus*, that man is right, and God will own the *act*; but if this *wheel* is *moved* by the proud emulative spirit of Reason for the man to go forth and attempt to act those things, then God will never own the act, but to the condemnation of the man.

Again, "As for their *rings* they were so *high* they were *dreadful*, and their rings were full of *eyes round about them four*," (v. 18.) Now, as I said before, the whole cherubical powers are included under those *four heads* according to their *capacity* or desire; and those *Rings* are *justice*, therefore let the *cherubim* mount up ever so *high* in his imagination, worldly greatness, *high* power of life, or great wisdom of Reason, which is *dreadful* to some other men, the *wheel of Reason*, i. e. his *life* is mounted up against him, and in that life is the *law* which is over against *them*, and they have their *rings* or spheres to move or act in: and their *rings* are
full

full of eyes round and about them, *i. e.* the *internal angel* in justice that strictly *watches* them, therefore Reason with all his art and *cunning* never can get out of the ring or scope of justice, and anon will find himself intirely surrounded with justice.

Further, "Whithersoever the spirit was to *go* they *went*, thither was the spirit to *go*, and the wheels " was lifted up over against them, for the spirit of the " living creature was, in the *wheels*." (v. 20.) *i. e.* when the cherubical spirit has its *own* will, it will desire and make choice of its *own* evil, so with pleasure *go* or ride hastily into it, let him flatter himself in what he will to the contrary: Also when one mighty nation is loosed by the angel in justice to *go* forth and war against another nation and overpower it, because it is a wicked people; and thus the cherubims do the will of God according to his divine justice. Further, this *victorious* cherubim may exercise his authority too far in *cruelty* over the vanquished, and so incur God's displeasure; then he himself will be visited in, and according to God's justice, in his turn. This the scripture is full to prove, for *Babylon* was destroyed for their *cruelties* to *Juda* and *Jerusalem*, (Jer. xxv. 12, &c.) so the cherubical spirit, which is Reason, is sure to *go* to its own condemnation, for *thither is the spirit to go*, and the cherubim will have pleasure in *act- ing* to his *own* condemnation, for all his great wisdom in his shifts, turns, and excuses; as by his excuses he will be condemned, by the internal angel in justice, for the *spirit*, which is the life, is in the *wheel*, *i. e.* Reason, and in that life is the law; and the *wheel* within the wheel is that which moves the soul to *go* forth and act.

Also it is written, "when those went, those went; " and when those stood, those stood," *i. e.* when the great cherubical powers go forth to war, make new decrees, or put any judgment in execution that they have conceived, then this power moves and *goes* their way; and

and when they are sick of their actions, or stopt by the *internal angel* in justice, then they *stand*. This is not only done in public but in the private *chambers* in the soul of *man*; for often-times *man* will be *lifted up* in the spirit of imagination above the earth in what he intends to do; but the power of the law, justice, &c. is *lifted up* over against him, for where one *is* there the other also *is*, to *watch*, as this is all of one man.

Also, "The firmament was as the colour of the terrible crystal stretched forth over their heads above," *i. e.* GOD in his THRONE in reference to his divine justice, can instantly know all the acts of Reason; (which is the cherubim) by his *internal angel* in justice in the soul of man: Further, when God is graciously pleased he can look through his whole creation, *i. e.* through heaven, earth, angels, and men, and know their thoughts and desires, therefore it is a *chrystal* to God; also when the eye of justice comes to the soul of men, then *they* will find it a *terrible crystal* indeed; but men must be arraigned by the attribute of divine justice before they can be *born* or translated to divine MERCY.

Therefore when those cherubims went, "Ezekiel heard the noise of their wings, as the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an *Host*," *i. e.* when the mighty cherubical powers go forth to conquer, captivate, and rule over, their motion is as the *noise of great water*; and the command of the grand cherubim must be obeyed as the voice of the ALMIGHTY. Also in their going forth to conquer, they do the will of God relative to his divine justice, therefore it may well be called the *voice of speech like the noise of an Host*.

"And there was a voice from the firmament that was over their heads, when they had stood and let down their wings," *i. e.* the voice of justice in secret speaking from heaven to the cherubims: *First*, to stop their proceedings. *Secondly*, after the heat and power of
action

action, justice will speak condemnation to the soul for *unjust* and *wild* acts; and this very thing is to be found in all men. And after Ezekiel did see the power and acts of the cherubims, with all their desire and glory here in this world, "he saw above the firmament the likeness of the THRONE of GOD, and he saw the appearance of a *man* above upon it," which was GOD himself. "And he saw the appearance and likeness of the glory of the LORD, and fell upon his face, and heard the voice of one that speak," which was God himself to give him inspiration under the attribute of his divine justice by the way, or through the cherubims, with the wisdom of the cherubical law, and the obedience and worship God required under that law as aforesaid.

C H A P. XII.

AGAIN, *Ezekiel* saw this vision when Israel was in captivity, and the cherubical power *loosed* to act according to its own *Wild* nature; for when he was told of the iniquity of the house of Israel and Juda, saying, "the Lord hath *forsaken the earth*, and *the Lord seeth not*," (ix. 9.) and this captivity was for their disobedience to the commands of God, then was he sent to call to, and prophecy against them, (see ii. 9.) "And when I looked behold an hand was sent unto me, and lo, a *roll* of a book was therein." This roll of a book was his inspiration, with the law of Moses, *i. e.* the cherubical *law* and worship God required in that Priesthood under the law. Also his prophecy against *Israel* and *Juda* for their idolatry and abomination; and other nations for their wickedness; therefore the *roll* was *spread*, and there was written therein, *lamentations, mourning, and woe*, *i. e.* what would come to pass according to *Ezekiel's prophecy*; and he was commanded to

to "eat this roll and go and speak to the house of Israel; " then he eat it, and it was in his mouth as honey for "sweetness," *i. e.* he was inspired with the *way* and will of God under the covenant of the *law*, and so was removed from wandering in the letter, unto the *light* and *love* of God, which is very *sweet*; but being under the attribute of divine *justice*, and there to go forth and prophecy for evil to come upon men, nations, &c. that is *bitter*.

And Ezekiel again, "heard the *noise of the wings* " of the living creatures that touched one another, and "the noise of the wheels over against them, and the "noise of a great rushing," *i. e.* the acts of the cherubims as aforesaid; for in all the hurrying emulated acts of life that the cherubims delight in, there doth go with them their own witness to their utter condemnation. Again, he said, "so the spirit lifted me up and "took me away, and I went in bitterness, in the heat "of my spirit; but the hand of the Lord was strong "upon me," (iii. 13, 14.) Hence it is clear that those cherubims was the seed and spirit of Reason in *act* here upon this earth. Also *Ezekiel* was sent, under GOD's divine justice, to speak and prophecy to those people in *bitterness*, that God's wrath should come upon them, except they obey the *word* of God by his mouth. This is *bitterness* to a meek spirited man.

Further, "*Ezekiel saw six men* that came from the "way of the higher gate—and every man a slaughter "weapon in his hand, and one man among them clothed "in linen, with a writer's ink-horn by his side." (ix. 2.) Those men that *Ezekiel* saw in similitude, was *men* that was inspired by or under the attribute of God's divine justice, and sent unto *Israel* before *Ezekiel's* time. And *the man with the writer's ink-horn*, was the *man Moses* who gave forth and did *write* the law and the worship God required according to the law (under his divine justice;) the same, in consequence, as if God had gave it forth in his ROYAL PERSON: Also "those "men

“ men went in and stood beside the *brasen altar*, and the “ GLORY of the GOD of *Israel* was gone up from “ the *cherub*,” *i. e.* when those men was living, some of the house of *Israel* did offer the *true* burnt offering according to *Moses*, who was the *anointed cherubim* by inspiration, with the wisdom of the cherubical law to its *truth*: And the *internal angel* in justice in the soul of man (that turns every way to keep the way of the tree of life) is a *cherubim* also, and as pure as the attribute of God’s divine *justice*, and can commune with God relative thereto, (as oft before written); therefore the GLORY of the LORD is sure to *go up* from this *cherub* either to *excuse* or *accuse* Men according to the law.

“ And the *man* was called to, with the *writer’s ink-horn*; and the Lord said unto him, go through the “ midst of the city, through the midst of Jerusalem, “ and set a mark upon them that *sigh* and *cry* for all “ the abominations.” This was done by *Moses* when he wrote the law, &c. as aforesaid; and them who was obedient to the *law* and *worship* of *Moses* was spared, according to God’s *justice*, which was the *mark set* on them who *mourned* for the abominations of *Israel*. Hence the *man* clothed with linen, with a *writer’s ink-horn*, was *Moses* who declared and *wrote* the law, worship, burnt-offerings, and incense God required, thereby setting a *mark* upon all people who would be obedient when there came a *Messenger* of God; and *this man* who first went through the *city* or people, was *Moses* as a *law-giver*.

“ And to the others he said, in mine hearing, go ye “ after him through the CITY and smite; let not your “ eye spare, neither have ye pity,” (ix. 5.) Those *men* as *Ezekiel* saw in vision, was the *Messengers* of GOD in the covenant of the law, under the attribute of divine justice, before *Ezekiel’s time*; and those *slaughter weapons* they had, was the *power* of God in their *declaration* and *prophecy* of *evil* to come upon all rebellious and disobedient

obedient people ; like as *Moses* in his time, by his godlike power and declaration caused many men to die. *Elijah* also did the same by his godlike power and declaration, which was but *little* in comparison to what would come to pass, by the prophecy of those *six men with slaughter weapons* in, and according to God's divine justice on all *wicked, disobedient, and idolatrous people*.

" And those six men was to *begin at the sanctuary* and slay all, both old and young, who had not the "*mark* set on them," (ix. 6.) " And while they were slaying them, and I was left, that I fell on my face and cried, *Ab! LORD GOD, wilt thou destroy all the residue of Israel.*" (ix. 8.) This *Ezekiel* saw in his vision, and according to his *INSPIRATION* under the attribute of divine justice ; and by the prophecy of those before him, those things had come to pass by sword, famine, and captivity, so that Israel and *Juda* was almost desolate. And further, they *out* of captivity, as well as those *in*, had lost the *true knowledge* of the law and worship of God, except a *few* who patiently waited the Lord's *will*, to send his *Messengers* for their spiritual and natural relief ; and for those *few*, Israel was always preserved from being intirely *scattered*, until the coming of *CHRIST* ; also the children of Israel was *then* in that degenerate state to be cut off according to God's justice, and the prophecy of those before ; and also what *Ezekiel* *must* declare and prophecy, only, as above, *some* would *believe* and obey him according to the *mark* set.

Therefore *Ezekiel* cried unto the Lord, in his pouring out his fury upon *Jerusalem*, not to have the residue of Israel destroyed ; and he was told, " the iniquity of " the house of *Israel* and *Juda* was very great, and the " *land full of blood*, but I will recompence their *way* " upon their *head*," (ix. 10.) So he must declare and prophecy against the people, nations, &c. he being under the law. " And the man *clothed with linen*, with the

"the ink-horn by his side, reported the matter saying, "I have done as thou hast commanded me," (ix. 11.) This man was *Moses* as aforesaid, inspired by God himself, and to *write, act, and prophecy* as I have already written, and he declared the just JUDGMENTS of GOD, and prophesied of the blessings that would follow them that obeyed his commandments from God; and also of the curses that should come upon all disobedient people: And *Moses greatly communed with God* relative to the law and the people; and God owned the *acts* of Moses, and said, "He is faithful in all "mine house;" and as so *Moses reported the matter unto God*. And further, *Moses* is buried in the soul of man, and *reports the matter* at this day; then *Ezekiel* being inspired in the covenant of the law under the attribute of God's divine justice, he saw the power of God in that covenant from the man *Moses* even unto his day, and himself in the true line of that prophecy.

"And *Ezekiel* again saw the *likeness of the throne* of "God above the head of the cherubims" Here he saw the cherubims according to God's inspiration of that law and Priesthood. And here *the man clothed with linen* was said to, "Go, in between the wheels even under the "*cherub*, and fill thy hand with coals of fire from between the cherubims, and scatter them over the "CITY," *i. e.* *Moses* was inspired with the wisdom of that pure law God gave the cherubim in his glorious creation; for the cherubim was created in reference to divine justice, and there went such a *quality* from God of his justice, through the act of his creation, that when the cherubim came forth into life, in him became a quantity sufficient as when he break the law to *cast him down*, and there for ever keep him under *justice*, let him go where he will, and do what he will; for although he broke the *pure law*, he never could break the *justice* of that law, as that remains entirely *pure as created*, in the *soul of man* to this day, (*i. e.* the *internal angel*, or *Moses buried*.) And as *Moses* was inspired by

GOD under the attribute of his *divine justice*, by the way or through the cherubim, he bringing this law into this world ; this was *his filling his hands with coals of fire, and scattering it over the city, or people.*

Also God *communed* with Moses from between the two cherubims, in what he gave him in commandment unto the children of Israel. And when Moses uttered the law, there was in the spirit of Reason the law *internal*, and the *justice* of that law, (there it is that Reason is *compelled* to take Moses, not only as by God's creation but by God's command); and this law *acted* on the bodies and souls of men, that when Man acted contrary to the commands of Moses, he caused the earth to open and *swallow them up* ; also *fire came and consumed them*, (Num. xvi. 35.) "There came out fire " from the LORD and *consumed* the two hundred and " fifty men that offered incense : " This is the *fire* and *wrath* of God's justice *without* Man ; and there is the same *fire* and *wrath* of God's justice *within* Man ; and it will, in like manner, *swallow* and *burn* him up. This *internal angel* in justice, always *would* and *will* bear witness to the acts of Moses according to God's command, and every man will be his *own witness* to his *own condemnation* ; for the declaration of Moses worked on the souls of men, and *searched the reins and hearts*, and doth to this day ; and brought fiery wrath and judgment out of the soul, that many men has murmured and died in *wrath* ; and the *seed* of Reason would have got clear of Moses if possible they could, but they never *was* nor *will* be able to do that ; therefore Moses's *band was full of fire*, i. e. the *justice* of the law ; and this justice is *in* the soul of man ; i. e. between the *wheels* under the cherub where Moses *went in* by his declaration, for the *wheels* is the *life* of the cherubims ; and as the *law* rules the *life*, so *justice* rules the *law* : So when Moses executed justice by God's power in Israel's camp, the internal angel, in justice in the soul of man, bore witness to the just judgments of God, which

which is bringing *coals of fire* out of the soul of man. This is the true meaning of *Ezekiel* seeing, in vision, *the man clothed with linen, going between the wheels under the CHERUB, and filling his hands with coals of fire.*

"Now the cherubims stood on the right side of the house when the man went in, and the cloud filled the inner court," (x. 3.) *i. e.* when *Moses* went into the mount to receive his instructions of God in the law (by the way or through the cherubim) and bringing it into this world; so any man when he communes with God, he is in the *inner court*; and also *Moses* went into the tabernacle to commune with God, from off the mercy-seat from between the *two cherubims*, and the cloud descended, (see Exo. xxxiii. 9.) "And it came to pass when *Moses* entered into the tabernacle, the LORD talked with *Moses*." Also it is written, "And the glory of the Lord went up from the *cherub*." Note, The *Lord* was (then) there himself; and *Moses* was the angel of the covenant of the law, and the *anointed cherubim*; and the *internal angel* in justice is a *cherub*; for he is of the law, therefore the *truth* and *glory* of the Lord will go up from those *cherubims*: But all those great and glorious things were to shew forth the glory of God's creating the angel or cherubim, and the *pure law* he created him under; yet all the *ceremonial* worship, *offerings*, and *incense* of the law was but cherubical, *i. e.* the incense of Reason, for by it only, *no one could be saved*; yet it then must be done to stay God's divine justice, and glorify the *name* and *power* of the God of Israel. And if they had obeyed *Moses's* commands, there would not have been such another *kingdom* in the world for wisdom, power, and glory; and it would have been more pleasing in the sight of GOD for Reason to obey *Moses*, to enjoy the good things of this world than to have their peace taken away, as must be to all disobedient people according to God's justice—so great *was* the law external, and *is now* the law internal.

And

And it is written, "The sound of the cherubims wings was heard even to the utter court, as the voice of the ALMIGHTY when he speaketh," (Ezek. x. 5.) This was when Moses gave forth the pure law to the cherubical nature, which was soon heard throughout the camp of Israel, and acted on the spirit and life of the people, as if the *Almighty* speak; for the law is, "You shall love God above all and your neighbour as yourself." This binds their wings (*i. e.* their actions) together; and if Moses's commands is disobeyed, the act of justice takes place which caused great outcries in Israel: also from Israel this *pure law* and *worship* accordingly was heard of by other nations, and wherever it was heard the internal angel in justice would witness to it; so that people never could get away—for *Moses* who was the anointed CHERUBIM, and *others* who acted according to his command, the sound of their wings may be said to be heard in great part of the world; but the *internal angel* in justice will witness to the divine justice of God *all over the world*.

Moreover *Moses* was inspired with such great wisdom in the law under justice, that he could give just judgment between the cherubims, which often-times come like *fire*, and had power to *call vengeance from heaven* to come and destroy the disobedient; and had the *power of prayer* to stay God's justice on those who would turn to their *obedience*. And the internal angel in justice in the soul of man, will be to the man his own witness to his own condemnation, which is as *coals of fire* in the soul; and against the voice of the living *Messenger* that man will utter cursing expressions, full of *fiery wrath*, which is taking *coals of fire* from out of the soul of man, even under the cherub. This cherub is the *internal angel* in justice, that seals the soul under justice, unto wrath, from whence those fiery acts and expressions proceed; this thing was done in the days of *Moses*, as well as now.

Again,

Again, under the wings of the cherubims was the form of a man's hand, *i. e.* the internal angel in justice when the cherubim comes to manhood, as I said before: "And one *cherub* stretched forth his hand and "took fire from between the two cherubims, and put it "into the hands of him clothed with linen." This was the *internal angel* in justice in the soul of man, witnessing to Moses's declaration, therefore Moses took fire from the spirit in man, and *scattered it over the city*, which was judgment on their *own heads*:—*Ezekiel*, in this *second* visional sight, saw the cherubims in *act*, according to the law and days of Moses, which was commanded of God, and if they were disobedient to the offerings, rules, and worship according to the law, they were visited with present justice. *Note*—(as aforesaid) there is no cherubims to be found but in this world, either in active life or in the sleep of death; and those cherubims are the seed and spirit of Reason unto whom the law of Reason, or cherubical law, was given, and all under divine justice.

"And their whole bodies, and their backs, and their "hands, and their wings, and the wheels, were full of "eyes round about, even the wheels that they four "had," *i. e.* the life and acts of men and women under the attribute of divine justice; and those eyes is the watchful eye of justice that strictly doth watch this cherubical law and nature: So *Ezekiel* being inspired after the manner as was *Moses*, *saw* and *knew* the will of God in the *law*, and the worship God required in the law, and the *all powerful justice* of God that was over mortal man, ready to be executed; and he must go forth and *declare* and *prophecy* to the people according to his inspiration, which was his message: Yea, as aforesaid, the *life* of the cherubim is in the *wheel*, and in that life is the *law*, and *justice rules* the law.

Yea, *Ezekiel* faith, "As for the wheels, it was cried "to them in my hearing, O WHEEL!" (x. 13.) *i. e.* *Wo!* to the life of man that would not be obedient to the law

law and worship God required. But more so, when no life can be translated from under *justice* to, under the *mercy* of the SON: Also (ver. 14.) "Every one had *four faces*, the *first* face was the face of a CHERUB, the *second* face was the face of a MAN; and the *third* the face of a LION; and the *fourth* the face of an *EAGLE*." This was a visional sight of the cherubims in and according to the law and ordinances of God, though notwithstanding the cherubical nature is *capable* to become either of those four *heads or faces*; but there is a great difference between a *man* becoming one of those faces by *self-wisdom* than being placed there by the *inspiration and power of God*.

Note. The *first face* was the face of a *cherub*, i. e. the CHILD that dies in minority, so will be raised a cherubim to glory, and be able to see the *face* of GOD when he is a glorious cherubim.

The *second* was the *face of a man*, i. e. him who hath the PROPHETICAL power to order and rule the Priesthood and worship according to the law, as *Moses did*, being inspired by God himself under the attribute of divine justice.

Further, As *Moses saw* the face of God, and *communed* with God, and acted in the power of GOD, so *Moses had the face of a man*. Likewise all others who came after him, that *communed* with God (either in person or spirit) and acted in the power of God, had this *face of a man*; but this was under *justice* as then *he* was the God of justice. But when God *communed* with any of those *great men* relative to the *mercy* of the SON, by which they prophesied of God's becoming a *Son to redeem*, it was far above the power of the *internal angel* in the soul of man, so of consequence above the cherubical inspiration; therefore all the *elect* (at the hour of death) were translated, to under the *mercy* of the SON, to be raised to glory *in* and according to the covenant of GRACE: But the *eye of God* is on the cherub to raise him to glory *in* and according to the *first*

first covenant (i. e. of the law or of angels) as when the cherubim dies in childhood, the internal angel in justice takes not place in the soul, so is not charged with the law, therefore *he* will be raised a glorious cherubim by the merciful power of God, even under that covenant; and not be translated to, under the *mercy of the Son*, or *second covenant*, as that belongs *only* to the *seed of Faith*, i. e. the SONS of GOD.

The *third* that *Ezekiel* saw was *the face of a Lion*, this is the Kingly ruling power of the *tribe of JUDA*.

And the *fourth* face was *the face of an eagle*, i. e. the LEVITICAL power and judgment in the law: Now this is a true sight of the cherubims, according to the will and ordination of God; but when *he* saw the cherubims according to their own *wild* nature, (as in chap. first,) then there is the *false prophet and priest* there likened to the face of an *ox*.

Therefore, According to the *true act* of the cherubims under the law and Priesthood it is written (x. 20.) "This is the living creature that I saw *under* the God of *Israel* by the *river Chebar*, and I know they were the *Cherubims*," this was men and women in *act* under the law, according to the days of *Moses*: But *Israel and Judah* had "forsaken the statutes of the Lord, and done after the manner of the Heathen round about;" and said "the Lord *seeth us not*, the Lord hath forsaken the earth; and had seen *vain* vision and spoken lying divination, whereas ye say the Lord saith it, albeit I have not spoken." (xiii. 7.) This is too much done at *this day*; therefore the wicked imagination of some men is *cloaked* with the scriptures and dedicated to God as a sanction to their wickedness: And as aforesaid *Ezekiel* saw the great abominations of *Israel and the streets of the city filled with the slain*; now the *city* is the people, and the *streets* the goings on of the people, and *Ezekiel* saw all was *slain* according to God's justice: Then he was told "a remnant should be saved," adding, "I will give *them one heart*, and I will put a *new spirit* in you,

L

" and

“ and I will take the stony heart out of *their* flesh, and
 “ will give *them* an heart of flesh ; that *they* may walk
 “ in my statutes, and keep mine ordinances, and do
 “ them, and *they* shall be my people and I will be *their*
 “ GOD.” (xi. 19, 20.) But *them* that would do their
 own will and follow their abomination, was left out and
 prophesied against.

“ Then did the *cherubims* lift up their wings and the
 “ wheels beside them, and the glory of the GOD of
 “ ISRAEL was over them above,” (v. 22.) *i. e.* those
 people of *Israel* that did obey the word of God by *Eze-*
kiel, and *returned* to their worship, as commanded by
 Moses ; and *offer the true burnt offering and incense*,
 (which signifies no more than the *prayer* or *incense* of
 Reason) *i. e.* its obedience ; and that they may know
 God was the author of their Inheritance, and the good
 they possess ; having power to drive them out, and take
 away their *peace* for their abominations ; so here the
 cherubims was in *true act*, *then* the glory of the God of
 Israel was *over* and *above* them for their preservation :
 Hence earthly ruling powers, wisdom, and arts, is che-
 rubical (*i. e.* the wisdom of Reason) and men must be
translated or *born* to the *powers* of *divine Faith* to enter
 the *glorious kingdom of Heaven*.

C H A P. XIII.

DANIEL the prophet, of the captivity of Judah,
 after he had interpreted the dreams of the kings of
 Babylon, was visited himself by the power of God, with
 VISION and *Dream* that he might prophecy of more
 troubles yet to come in the time of the *law*, and not
 only so, but also of great troubles to come at the be-
 ginning or bringing in of the GOSPEL.

So.

So *Daniel* spake, " I saw a *vision* by *night*, and behold " the four winds of the heaven strove upon the Sea." (chap. vii.) This *heaven* is the heaven of Reason, and those *winds* that strive, is of man for that heaven : As, *first* when there is a *desire* conceived in the soul to attain such kingdoms and rule of people : *Secondly*, the *art* how to put this into execution : *Thirdly*, to *gather* or *rule* the power by which it is done ; and *fourthly*, their *self-satisfaction* in those acts ; as in those things there is a *priestly* ruling power which they *will have* to their own liking, therefore the *priest* justifies their acts, otherwise they would be divided amongst themselves : And this *sea* that *Daniel* saw in his vision, is the *waters* of Reason, *i. e.* in the soul of man ; scripture also calls it *the great river Euphrates* (and is in the land of Nod, *i. e.* forgetfulness) wherein dwells the *wisdom* and all the *vain glory* of Reason, with all their *spiritual hope* of future happiness.

" And four great beasts came up from the sea diverse " one from the other." Those beasts are kings or *monarchies*, which are cherubims ; " the *first* like a LION " and had *Eagles* wings, and he stood on his feet as a " *man*, and a man's heart was given to it."

" The *second* like to a BEAR, and it had ribs in the " mouth, between the teeth of it, and they said thus " unto it, *arise* and devour much flesh."

" The *third* like a LEOPARD, and had on his " back *four* wings of a fowl, also four heads, and do- " minion was given to it."

" The *fourth* was diverse from all the beasts before " it." (those four monarchies was in the time of the *law*, and was cherubims)

Now the *first beast* or cherubim was like a *Lion*, *i. e.* relative to the kingly properties he was possessed with, whereby he did, with wisdom, rule the people ; and his *Eagles wings* signifies that he understood something of the law, and observed it to the best of his power in the rule of the people, (for whether of *Israel* or another

country, the law is written in the cherubical nature through the whole world) therefore it is written *be stood like a man*, and a *man's heart* was given to it : And the *second* like to a *Bear*, *i. e.* one that was given up to his own wild cherubical nature, that will cut off and destroy before him, to make good his *conceived* intent like a powerful Bear ; the *ribs in his mouth* signify he was a *great* destroyer of men, by his *war* and *actions*, therefore it was said, *arise, devour much flesh* : And the *third* like a *Leopard*, *i. e.* for his artful insinuations, to gain the people by his great promise of liberty they should enjoy under him ; and the *four wings of a fowl on his back*, is his quick and ingenious acts of self wisdom, for their intent is to grant people their desire, in order to strengthen government, or a kind expostulation why it could not be done, while at the same time wishing it could ; this appears as white spots in his *Rule* ; and he also had *four heads*, *i. e.* four kingdoms to rule over ; therefore it is written *dominion was given to it*.

Moreover, those great powers was raised up under God's divine justice to do the will of God *according* to his justice, *i. e.* to drive, destroy, and take peace from each other for wicked and abominable acts in the sight of God. But I would not have men think that those *strivings on the sea* or waters of Reason is in kings alone, for in almost every individual is found the *strivings* of Reason for its kingdom ; as when Reason is desirous of any *thing*, *that* is its Heaven, and the reason *in* man will strive for *this*, as a king doth to get or maintain a THRONE ; and when the spirit of fear doth possess the soul, they will greatly murmur, and when they lose, or are likely to lose, what they enjoy, they murmur as much as doth a king to lose his throne ; also Reason in man finds in himself a *Priest* to justify him ; and this lying *Priest* is the spirit of Reason, whereby men excuse themselves either to get, or maintain, their heaven of Reason ; and which lying *Priest* is more hearkened to, than is the voice of God by his *Messenger* ;
but,

but, as I said before and do now (let men get from it if they can) the *internal angel* in justice will condemn them in their excuses.

“ After this *Daniel* saw in the night *visions*, and “ behold a *fourth Beast* dreadful and terrible, with iron “ teeth it devoured and brake to pieces, and stamped “ the residue with his feet, and it was diverse from all “ the beasts before it, and it had *ten HORNS*.” This *fourth Beast* was the Roman powers or emperor, for they not only conquered and subdued *Israel* and *Judea*, but other countries round about : And *this beast was diverse from all the beasts before it*, *i. e.* this beast made war with *JESUS* and his *Saints*, but none of the others did ; indeed others made war with *Israel* and *Judah* who professed the name of the *LORD* ; but this fourth beast warred against them who professed the name of *JESUS*, because the *seat* or principle of persecution was under the Roman power.

And it had ten horns. Now the scripture speaking of beasts with a number of heads, signifies an emperor who rules over as many kingdoms ; also those *ten horns* are *ten kings* ; and as I have said, there is kings of the earth, and kings of the dark spirit, and those *ten horns* are kings of the dark spirit, *i. e.* *priests* or *people* who might think themselves wise enough to conduct people to heaven by their doctrine ; and two ways men go forth to *write* or *teach*, *i. e.* by *immediate inspiration* by God himself from his glorious *THRONE* ; and by the dark emulative *spirit of Reason* in the soul of man, by which man sends himself : Now those two spirits never can agree, as one is of *light* and *life*, and the other of *death* and *darkness* ; and this spirit of darkness in the *soul* will speak motional voices in *man*, and persuade himself he is of God, and that he is doing God service ; yea, those are in the sight of God *dark spiritual kings*, and all are seeking a kingdom, *i. e.* a congregation of people to teach and rule over.

Also

Also those *ten horns* was *ten* such men that had power in the *Roman empire* (and was over many people) that would persecute the saints, but this could not be done without the consent of the emperor or his governor, whom he placed as his representative in a distant kingdom; so when the people got the *grant* to persecute the Saints, they acted as *kings* in that persecution; but when they had put the SAINTS to death their power ended, for they had no kingdoms or people of their own, but what was subject to the *Roman power*; therefore John's Revelation saith, "the *ten horns* which thou sawest are *ten Kings* which have received no kingdom as yet, but receive power, *as kings*, *one hour* with the *beast*." (xvii. 12.) So the *Jews* was under the *Roman power*, and their will was to crucify JESUS, but they could not until the Roman Governor gave him up to them, then they crucified him, acting according to their own dark and wicked spirit, and this is receiving power *with* or of the *beast* as *kings one hour*.

Yea, those *ten horns* are kings of the *dark spirit*, and was spoken (as *ten*) relative to the *ten* persecutions, and those kings did greatly lust for natural kingdoms of their own, that they might pour out their wrath on the saints *as* dark spiritual kings: Further (Rev. xvii. 13.) "those have all one mind, and shall give their strength and power unto the beast," *i. e.* they had *one mind* to persecute the saints, and the beast gave them power so to do, so they gave all *honour, praise, and power* unto the beast for giving them power to make war, and persecute the LAMB and his SAINTS: As when *Pilate* sought to release Jesus he said unto the *Jews*, "Shall I crucify your king?" the chief *priest* answered, "We have no king but *Cesar*," so gave all honor and *power to Cesar*, to receive power as kings for *one hour* to put to death on a religious account; and in this they worshipped the beast, or his image, *i. e.* his power. And sometimes great kings have been perswaded to give, promise, or sign a decree, that artful people taking advantage
to

to satisfy their wrathful desire, that kings have repented, as did *Herod* and *Darius the Mede*, the one caused Daniel to be put in the lions den, and the other John the Baptist to be beheaded.

And “ *Daniel* considered the *borns*, and behold there “ came up among them another *little born*, before whom “ there were *three* of the *first borns* plucked up by the “ root, and behold in this *born* were eyes like the eyes “ of a man, and a mouth speaking great things ;” this *little born* was a man of eloquence and power in the Roman empire, that could expostulate to the emperor that the saints were an innocent people, and patiently bore their trouble, even to the wounding of sober men, and they preached repentance and forgiveness of sins : This being applied *cooly* to the soul of a man, in God’s time, man must confess the necessity thereof ; this is the *little born* wherein were eyes like a man, so prevailed with the emperor to stop persecution, and in time to transform themselves into the *apostolical* letter or declaration, then all the kingly power or horns of persecution to those professing the name of JESUS, were *plucked up by the Root*.

Again, Having transformed themselves into the apostolical letter ; they sometime after began to usurp the power and rule thereof, and *form* according to their own imagination (on the *dead* or *bare letter*) what must be done to have salvation ; and they took the *seat* and *power* of the *Apostles*, and would practice the act to pardon, purge, and absolve sin ; and this is the *mouth in the little born that spake great things* : But even this is no less in the eyes of the divine Majesty then to murder and take possession ; (though some men may not *intend* any such thing ; but to stop persecution and search into it, that people may be benefited by it if possible) But after this *spirit*, in persecution of saints, was stopt, it then transforming itself into the apostles letter, persecuted *people* that would not believe according to the rules their persecuting power prescribed ; thus they

they killed the apostles and righteous men, took possession of the letter, and claimed all the *promises* made to the *seed of Faith* only.

"*Daniel* beheld till the *Thrones were cast down*, and "the ANCIENT of DAYS did *sit*," (this is relative to God's coming to judgment) "A fiery stream issued" and came forth from before him, a thousand thousands "ministred to him, and ten thousand times ten thousand stood before him, the judgment was set and the "books were opened." (vii. 10.) I would have men observe this, there is and has been particular judgments came from God at times, as under the law by *Moses*, *Elijah*, and others, who prophesied of great Troubles to come upon nations, &c. then was *judgment set* against them, and a *fiery stream* (of God's wrath) *issued from before him*. JESUS also judged the *world* when he was here, and left the world under *judgment*: Others also by the *inspiration* of *Jesus* have *judged* the world according to their time and being: Also when *Jesus* is graciously pleased to make his glorious appearance, either personal or in spirit, unto the *soul* of man, giving him birth in spirit to his *holy* and spiritual covenant of *grace*, then CHRIST is come in judgment to that man, and the *books are opened*, and a fiery stream of *mercy* issues from before him, to seal and sanctify that man for the kingdom of heaven, and the man enters into death in the bed of *mercy*: But very few comes back to *tell this Tale*.

But Daniel in vision (v. 10) saw the *judgment* at the GREAT DAY, and then *time* would end; then *the books will* be opened; *i. e.* the book of *life*, and the book of the *law*; now the *Lord Jesus* the KING of FAITH in glory opens the book of LIFE; and the *internal angel* in *justice* in the soul of man, opens the book of the LAW; and those in the time of law, who could not be *translated* to under the mercy of the SON; and them in the time of the gospel who could not be *born the spiritual birth* to the holy covenant of *grace*, for the

the mercy of the SON, will not be found *written in the book of life* ; and the internal angel in justice in the soul will prove them to be as they were born into this world, (*i. e.* touching justice) then every man will be his *own witness* to his *own condemnation*, because they are not translated nor regenerated to the *mercy of JESUS* : And this internal angel keeps all those under justice to, and in eternity : *But they* whose names are found in the *book of life*, will enter the *kingdom* of heaven with CHRIST the glorious KING of Faith, and be glorified with the glorious FIRE of FAITH, living and *communing* with *their glorious king* in all eternity.

Further, those *beasts and kings* under the *gospel* are more the spiritual power than the temporal, and the *Great Whore*, or the *Dragon*, is the *Will* and false conceptions of *Reason* whom they worship : Though, notwithstanding, in the *Apostles* time, those *dark kings* had power to persecute the saints; (of the temporal power) yet it was of, the spirit of Reason, who is called in scripture, a *dragon*, a *serpent*, a *beast*, &c. And John “ saw “ one of his heads, as it were, wounded to death, and “ his deadly wound was healed, and the whole world “ wondered after the beast.” (Rev. xiii. 3) *i. e.* when the ten (first) persecutions was nearly ended, then some as aforesaid got the letter of the saints and declaration of Jesus, and found there was more spiritual wisdom there than any where else, as that overpowered all others : Then they found their *forefathers* had erred, and those living was in error who blasphemed the name of God and Christ, persecuting the saints, &c. This *wounded one of the heads of the beast, as it were, to death*, and this *head* that was wounded, was the power in spiritual rule, by which they did persecute the name of Jesus : *And this deadly wound was healed, i. e.* he or they who had the power, or those who succeeded to the power, transforming themselves into the apostolical letter, claiming the promises made to the *seed* of Faith, also might confess their fathers was wrong, or they had been wrong but

have repented; and as so could read the forgiveness of sins: Thus was the *Beast healed* of his deadly wound; and no other way can the *spirit of Reason* be healed, (when he has spoken evil of, or persecuted a declaration from HEAVEN, and wounded thereby) but to transform himself, if he can, into that declaration; yea, this is in private individuals even as in kings, &c. “*And the whole world wondered after the beast,*” *i. e.* those great powers who *had* uttered blasphemy against God, and persecuted the saints, have *now* owned their declaration, and transformed themselves into it; yea, professors of the name of Jesus, instead of being persecuted, are now protected by this ruling power; this caused a great *wonder* through the empire, and many a wrathful spirit to blaspheme anew against GOD, but their time was up, and their power ended: Thus *the whole world wondered after the beast* that was wounded; and was healed by transforming himself, or themselves, into the apostolical letter.

Again, “*John* beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon,” *i. e.* when the spirit of Reason had transformed itself into the apostles letter, then the beast appeared with *two HORNS* like a LAMB, *One horn* was to *preach* from the letter, repentance and forgiveness of *sins*, expostulating with the people the necessity of redemption, thus making converts in the name of *Jesus*: The *other horn* was the *power* to compel, or persecute, under the sanction of the letter, cloaking their actions by saying they did it for the good of the souls of men, to bring them to Christ which is salvation. “*And he spake as a dragon,*” *i. e.* he spake and acted from the *spirit of Reason*, the grand enemy to God and his tender hearted *elect*. “*And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast* whose deadly wound was healed,” (12.) which was to worship under the letter, according to the imagination

gination of the *spirit of Reason*, which is the *beast*: The beast thinking his form of worship would please God, because it pleased himself; therefore people worshipped according to the will of the beast, which is called in spirit, worshipping the beast who was wounded and healed as aforesaid. The idolatrous spirit of Reason transformed from its former refuge to, under the refuge of the *apostolical letter*, coloured their *acts* with the name of, and prayers to JESUS, which was greater *abominations than before*; and the principle *miracles the beast did* in the spiritual was by his cunning art of Reason, coloured with the *letter to deceive men*; and when any was in doubt of salvation, or had acted according to their cherubical *Wild nature*, and come to talk sober, the *internal angel* will tell him he is a sinner and cannot redeem himself, so must be redeemed by a power from HEAVEN; then they say CHRIST came from heaven to REDEEM Men, which is their doctrine, and as so, they *make fire to come from heaven unto the earth in the sight of men*.

This little horn that DANIEL “*saw come up on the beast, wherein were eyes like the eyes of a man, and a mouth speaking great things,*” is the same in spirit as John saw, viz. “*the beast coming up out of the earth, who had two horns like a lamb, and he spake as a dragon.*” So the three horns that were plucked up by the root, was as aforesaid, viz. transforming himself into the *letter* of the gospel, and there rule and persecute in the name of the DISCIPLES of JESUS: Also, as I said before, when there is a prophecy of beast or kings to come under the *gospel*, it is more the spiritual or *priestly power* than the temporal: But under the *law* it is more the *kingly power* to govern temporal kingdoms; for kings were set up by God’s *order* to rule the people, but God never *commanded* false worship to be set up, as that is of the *spirit of Reason*, which wars against the true worship of God.

And this *war* under the *gospel*, is a spiritual war with the *saints* or the *elect*, and even with themselves, for the *kingdom of heaven*; for when *Daniel* would know the truth of what he saw, he was told, "These great beasts which are four, are four kings, which shall rise out of the earth; but the *Saints* of the *Most High* shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (viii. 17, 18.) This kingdom that the *saints* shall possess, is the *kingdom of heaven* after a troublesome *war* with the *spirit of Reason*: But I would not have people think that spiritual war ended when the Roman power became desolate, in respect to its arbitrary general rule in the apostolical letter; for there is a spiritual *war* at this day among sects of religion, and the spirit of dislike, which is the seed of persecution; but let men look into their own soul, and there they will find the *seat of war* and persecution; and for the *kingdom of heaven*, between the *spirit of Reason* and the *spirit of Faith*.

Further, *Daniel* saw and was told, "This *fourth beast*, shall be the *fourth kingdom* upon earth, and shall be *diverse* from all kingdoms, and shall subdue *three kings*, and speak great *words* against the MOST HIGH, and wear out his *saints*, and think to change *times*; and LAW, and they shall be given into his hand until *time* and *times*, and the dividing of *time*;" which is God's time to *put down* and appear himself in spirit; but this fourth kingdom was (outwardly originated in) the Roman power as aforesaid.

C H A P. XIV.

DANIEL "saw a *ram* which had two horns,—and the highest came up last,—so that no beast might stand before him, nor any could deliver out of his hand; but he did according to his will and became great." After this, he saw "an *he-goat* come from the west,—and touched

“ touched not the ground, and had a *notable horn* between
 “ his eyes,——and smote the *ram*,——and there was no
 “ power in the ram to stand before him ;——and he
 “ waxed great even to the *host of heaven*, and cast down
 “ some of the host and stars,——and an host was given
 “ him against the daily sacrifice.” (ch. viii.)

This part of the *host* and *stars* that was *cast down*, was relative to the captivity of the jews, and *power against their daily sacrifice was given* ; and the *priest* and *levites* who appeared as *stars* in their *sacrifice* and offerings, was then *desolate* of power to sacrifice, being captives in a strange land, which grieved every one who had any knowledge of God at heart ; and the *Jews* followed the devices and desires of their own hearts in the *wild priesthood*, and worked abomination in their worship before God, breaking the commands of *Moses* ; so God, according to his divine justice, brought *desolation* on them.

And *Daniel* heard one *saint* speak to another, saying,
 “ How long shall be the *vision* concerning the *daily*
 “ *sacrifice* and transgression of desolation, to give both
 “ the sanctuary and the host to be trodden underfoot ?
 “ And he said unto me, unto two thousand and three
 “ hundred days, then shall the sanctuary be cleansed,”
 (v. 13, 14.) *i. e.* during the time of the captivity of
Israel and *Juda* ; then they would be brought back to
Jerusalem, according to the word of prophecy, and as
JESUS was to be born of the *tribe of Juda*.

And when *Daniel* sought to know the meaning, *then*
there stood the appearance of a man, and he heard a man's
voice between the banks of Ulai, which called and said,
 “ Gabriel make this man to understand the *vision*,”
 (v. 16.) so was made to understand that the *ram* which
 he saw, having two horns, were the kings of *Media* and
Persia, and the *rough Goat*, the king of *Grecia*, and was
 informed of their actions ; and also of the king of a
fierce countenance, and understanding *dark sentences*, that
 should stand up, *prosper*, and *practice*, and *destroy the*
holy people ; *i. e.* the *Roman power*, who *destroyed the*
saints ;

saints ; understanding dark sentences, i. e. his worshipping the apostles letter, sending forth their dark judgment of it as a perfect rule for people to walk in.

Further, it is said, " And through his policy, he shall cause craft to prosper in his hand ; he shall magnify himself in his heart, and by peace shall destroy many ; he shall also stand up against the PRINCE of princes ; but he shall be broken without hands," (25 v.) *i. e. the Roman spiritual power, proceeding from the wisdom of Reason, who went forth and worked abomination, (i. e. they persecuted and put to death them who was inspired by JESUS to preach his name and doctrine ;) and this abomination maketh desolate, as they did not fully stop until they had put to death every one that was inspired by Jesus, so as to stand before him in spirit : and as so the spirit of Jesus was silent, in the heaven of grace, in the souls of men, which is spiritually called desolation, and this was as before, " The abominable nation that maketh desolate." Thus stood up against the prince of princes, for there was many living who professed the name of Jesus (but had not the spirit and power) when the Roman power transformed themselves into the apostolical letter, which by their politic wisdom they exercised as a craft, and magnified their spiritual power, (the beast) above emperors and kings, and subjected them, becoming a spiritual ruling power : And through the name of Jesus, which is peace, they have destroyed many, both in their lives and natural inheritance ; but he shall be broken without hand, i. e. many priests, &c. who was dark spiritual kings, in, or under that Roman spiritual power, went forth to seek kingdoms of their own, and denied that power, (thus break off,) and would be no more obedient to it ; thus in time it became desolate to what it formerly hath been, thus it was broken without hand ; but this was Daniel's prophecy of the desolation and abomination that would come to pass in the time of the gospel : but the transgressions of desolation, and the sanctuary and host to be trodden underfoot,*
was

was relative to the Jews *then* in captivity, and more *yet* to come, for their great transgressions and abominations in the sight of the Lord.

“ In the first year of Darius, DANIEL understood “ by books, whereof the *word* of the LORD came to “ *Jeremiah* the prophet, that he would accomplish “ seventy years in the desolation of Jerusalem,” (ix. 2) then Daniel did seek *by prayer and supplications, and fasting, unto God, and confesses the transgressions of Juda, and includes himself among the brethren, and he prays for Jerusalem, and the sanctuary that was made desolate for the Lord’s sake.*

Then GABRIEL appeared again to *Daniel* in his *vision*, and said to him, “ understand the matter and “ consider the vision; seventy weeks are determined “ upon thy people, and upon the holy city, to finish the “ transgression and to make an end of sin, and to make “ reconciliation for iniquity, and to bring in everlasting “ righteousness, and to seal up the vision, and prophecy, and to *anoint* the most holy,” (v. 24.) This *Gabriel*, who appeared unto *Daniel*, was *one* of the *three* who was *translated* into heaven; for the extent of *Daniel’s* visions was so great that it not only includes the captivity and deliverance under the *law*; but also desolations and war under the *gospel*; and the deliverance from that spiritual captivity; for he is given to understand, the Jews return from the Babylonish captivity to build the walls and temple at Jerusalem, and also that MESSIAH who is CHRIST should be born of the *tribe of Juda*, &c. “ And after threescore and two “ weeks shall MESSIAH be *cut off*, but not for himself; “ and the Prince of the people shall destroy the city and “ sanctuary, and the end thereof shall be with a flood; “ and to the end of the war desolations are determined,” (v. 26.) This relates to the persecutions under the *gospel*, and the very passage that Jesus speak to his disciples; for the *Roman power* not only destroyed the *Temple at Jerusalem* and *sanctuary* under the *law*, but also

also persecuted and put to death Jesus and his saints under the gospel (but could not destroy that sanctuary) then was *desolations determined* to that time.

Relative to this captivity of the *Jews*, Shalmaneser king of Assyria, (in the *sixth* year of Hezekiah king of Juda, and *ninth* of Hoshea king of Israel,) did carry Israel captive to Assyria (after he had besieged Samaria *three* years) and put them in Hala and in Habor by the river of Gozan, and in the cities of the Medes. Then Jehoahaz king of Juda, went captive into Egypt, and Jehoiakim they made king of Juda, and *taxed* the land. Then Nebuchadnezzar king of Babylon came and bound king Jehoiakim, and carried him to Babylon, (and with this king, Daniel went captive also), and Jehoiachin reigned in his stead; then he also was carried captive to Babylon, and with these two Kings they took vessels of the house of the LORD. Then Zedekiah reigned, but he would not be obedient to Jeremiah the PROPHET nor yet to Nebuchadnezzar, so he was wrath and sent and break down the walls of Jerusalem, and burnt the HOUSE of the LORD, and carried the holy vessels to their temple at Babylon, taking the people away captives: These are the different captivities of Juda to Babylon, and the captivity of Israel to Assyria, for their great idolatry and disobedience to the *Messengers of GOD*.

The *Time of Israel's captivity*, and *desolations* to Jerusalem, was *seventy* years, as was the *word of the Lord by Jeremiah*. And at the *Time of deliverance* but *few* returned to build the temple and walls at Jerusalem (and to observe the law and worship as was commanded by Moses) that JESUS might be born of the *Tribe* and in the *land of Juda*, the spiritual king of the *Jews*, i. e. the KING of FAITH; for the greater part of the children of Israel, did not return from that captivity, but *wandered*, and in their own *Wild cherubical Nature Lost*; yea became so degenerate as not to observe the *statutes* which Moses commanded, wherein was the *Seat of Learning* for the whole world. Thus time came, that
Time

Time should be *divided* even in the Time of the Law, *i. e.* when the time of captivity was accomplished, *some* returned to Jerusalem unto their duty, according to the will of God; while the others went *Wild* in their own nature, never more to be called together as a nation, with full authority to act according to the literal light of Moses's law; and the *seed of Faith*, who were scattered among them through the power of Reason, will be called to, under the *mercy* of the SON, to the heavenly *inheritance*, but not as by Moses aforesaid. Thus was *Time divided in Israel* in the time of the law.

Further, when Jesus was born to bring in the gospel, and to become the SPIRITUAL KING of the *Jews*, the Jews would not receive him, but persecuted him for his good works, and got *power* from the *beast* to act as dark spiritual kings for *one hour*, *i. e.* to crucify Jesus; and they also *acted* in persecuting and killing his saints, so Jesus left the Jews, and their city, and sanctuary *desolate*, and the Roman power came and destroyed the city, with the temple and sanctuary. Thus they were *desolate* indeed, according to the prophecy of Jesus; so they became *literal wandering Jews* in spiritual *desolation*, also to *wander* in the *letter* of Moses to the world's end. Also when persecution of saints was ended, and the spirit of Christ killed on this earth in those saints, and with-held by Christ in heaven, this was *shortning those days* of persecution, (Matt. xxiv. 22.) Now persecution hath been stopped, for a time, by a tyrant's being cut off; but the *shortening* of it was because the *holy spirit* was not on this earth to be persecuted. Then the Romans transformed themselves into the apostolical letter because the spirit of Jesus was *desolate* on this earth, and many would wander in the *apostles* letter, destitute of the spirit of Jesus to the world's end: Then the two desolations of Jew and Gentile was *determined* (indeed.) Moreover the spirit of Christ being *desolate* on this earth, every elect soul must patiently wait for the *coming of Christ*, either by a

Messenger or a *call* to sanctification at the hour of death ; and blessed is he that *knows* the *voice of Christ* by his *Messenger*, for that will lead the soul to sanctification ; and then *Time* becomes *divided* under the gospel, *i. e.* *some* would in their *life-time* have every thing bow to their dark understanding of the bare Letter ; and *some* would patiently *wait* and leave the issue to God—thus *time* goeth, and thus is *time* spiritually divided.

After this, *Daniel* saw in *vision* by the river Hiddekel, and said, “ Then I lift up mine eyes and beheld a certain man clothed in linen whose loins were girded with “ fine gold of Uphaz.” (Dan. x. 5.) This *man in linen*, was the similitude of the *man Moses* who was translated into heaven to the glory of the father, so sent to commune with *Daniel* ; for *Daniel* was inspired under the attribute of God’s divine justice, (by the *way* or through the cherubim’s bringing the law into this world,) with the wisdom of that law after the manner of the inspiration of the *man Moses* ; so *Daniel* was greatly visited by *vision*, but it was in *dream* ; for he says, “ as *Gabriel* “ was speaking with him, he was in a *deep sleep* ;” and he was let to know the *power* of God under the attribute of his divine justice ; and that God would raise up one kingdom to punish and pull down another (in the time of the law) according to his justice, for their abominable wicked actions. And he also saw, and was let to know by vision, of the vial of God’s wrath being poured out on the SON, and his *saints* ; and that the *abomination* of Reason in man would make the man *desolate* ; and that the *kingdoms of this world* are given into the hands of CHRIST, *i. e.* the *elect* Jew or Gentile, let them be ever so much *scattered* on this earth, it is in no one’s power but the LORD JESUS only, to give them *Birth* to his spiritual covenant of grace, and sanctify them to enter the kingdom of heaven, which is truly CHRIST’s KINGDOM on earth, and this way *only* doth he restore his *lost kingdom Israel*, let whosoever look

look for, or say to the contrary. Again, Enoch, Moses, and Elijah being translated into heaven to the glory of the Father, they had power, by God's command, to commune with and inform *man in vision*, of the great works and sufferings of God here in time: Also when God was here a child, they answered the *prayer of Faith*, and did help Faith, and guide it, and receive its lively *record* when it was translated, to under the MERCY of the SON. Further, when Jesus uttered his gospel, they directed the Spirit of Faith to Jesus, also sent Jesus assistance from heaven according to his prayer, therefore they were translated to have this power; but all quickening power as to creation and redemption belong to God.

And when the *man clothed in linen* "came to let
 " *Daniel understand* what should befall his people in the
 " latter day, for as yet the vision was for many days,
 " then Daniel set his face toward the ground and be-
 " came dumb; then one like the similitude of the *sons*
 " of men touched his lips, and he opened his *mouth*
 " and speak." (v. 16.) This was the similitude of God's
 becoming a *Son*, and that he would open the *mouths* of
 the *elect* in *prayer*, and their *hearts* to *understanding* in
 his holy covenant of Grace—Daniel also writes, (xii. 1.)
 " At that time shall Michael, the great prince, stand
 " for the children of thy people, (*i. e.* Christ) and shall
 " deliver every one that shall be written in the book;
 (*i. e.* the book of life;) " then of the *resurrection*, to
 " everlasting life, and to everlasting shame"—and (v. 4.)
 " but thou, oh *Daniel*! shut up the words and seal the
 " book even to the *time* of the *end*. Many shall run to
 " and fro, and knowledge shall be increased." Now I
 would have the elect to *understand* that when the spirit
 of Christ is *active* on this earth, there is a *resurrection* in
 the soul of man from the *death* of sin, and he is brought
 on in the true *knowledge* and *path* of God, towards the
 holy covenant of Grace, which is for Christ's *kingdom*;
 and when Christ is graciously pleased to give any one

spiritual *Birth* thereto, *then* Christ reigns in that man on this earth, let him live one minute or forty years, as it is the same for his entrance into the kingdom of heaven.

Further, the spirit of Jesus *acts* in bringing *life* out of *death*, *i. e.* He takes the man from the bare letter wherein he was *bound* by the spirit of Reason, to follow his *Messenger up* to the covenant of grace : also *acts* where the *Messenger* is not ; or when there is *silence in* (the nether) *heaven*, giving spiritual *birth*, so seals the man for himself at the hour of death ; but the *acts* of Reason is dwelling on the bare letter, by their own dark judgment (because he is left *desolate* of the spirit of CHRIST) and moved with dislike, when such distinguishing power of Christ doth appear, working himself down into death and hell, and if possible *deceive the elect*, thus take the *seed of Faith* with them ; therefore Reason runs *to and fro* in imagination of the *bare letter* ; as when Christ is graciously pleased to send a *Messenger*, he comes with wisdom higher up nearer ETERNITY, and thus is *wisdom* increased, and Reason continually being left desolate ; and thus *Daniel* saw in visional glimpse somewhat of the *acts* under the gospel, and how *Men* would be prepared to be raised to *Glory* ; also how *Men* would fall and lay under justice, to be raised to *shame*, and this resurrection he writes of, is the resurrection at the *last Day*.

Daniel also *beheld two others standing, one on this side of the bank of the river, and one on the other side of the river ; and one said to the man cloathed with linen, who was upon the waters of the river, " How long shall it be " to the end of those wonders ? " (xii. 6.)* This *man cloathed in linen* was *Moses*, and the *river of waters* he stood upon was the spirit of Reason, he being the law-giver to that seed, and as so, *stood* on all their *waters*, (though translated by the power of Faith to the glory of the Father) ; and *him* who speak to *Moses*, was the similitude of enquiring *Faith*, (*i. e.* Faith in the *time* of the *law*, before translation to, under the mercy of

of the *son*, as then the *time* of the *gospel* was not come in) which Faith also *enquired* of *Moses and Elias*, when they sat in the power of the Father and Christ upon this earth.

Then the *man clothed in linen*, lift up his *right and left hand to heaven*, "and *swear* by him who liveth for ever, that it shall be for a *time*, and *times* and a *half*," (*i. e.* as aforesaid, God's *time*; but this is found in the life of one man) "and when he shall have accomplished "to scatter the power of the *holy people*," these "*holy people*" was the Jews, and when the *gospel* was brought in, their *power was scattered*; but spiritually, the *holy people* are the *elect*, whose *power* is *scattered* all over the world, under the power of Reason, and when that is *accomplished*, (or finished) by their being gathered to Christ, *time* will end in their resurrection to glory; this Daniel heard, but *understood not*, and desired to know what *shall be the end of those things?* and he said, "Go thy way *Daniel*, for the words are closed up and sealed "till the *time* of the end." (ix. ver.) Now there was the *time of the end* to the captivity of *Juda*; also to the persecutions in the *apostles days*, and there will be a *time* when Faith is clear of the power of Reason.

Again, touching *the abominations that maketh desolate*; as Faith hearkened to the voice of Reason, and fell in *Adam*, under the power of death, so *Jesus* took that nature of Faith on him, to make it alive by his death; so those *dark spiritual kings* (by their *abomination*) put *Christ* to death that he may rise again, which was doing the *will of God*; also they persecuted the *saints*, but by the power of Faith they held out to the *end*, whereby Faith was *refined*, this also is doing the *will of God*, even by wicked men, which made the spirit of Christ *desolate* to the literalist: And when those *dark spiritual kings* hated the *Roman spiritual power*, and sought kingdoms of their own, (as *broken* therefrom) so left the *Roman desolate*, this also was doing the *will of God*: Yea, at this

this day the spirit of Christ appears on this earth by his *Messenger*, who calls to the elect, and when the soul can see that the *abomination* of Reason had made the *act* of Faith *desolate* in his soul, and his *daily sacrifice* has been *taken away*, i. e. his *prayer of obedience* in true Faith unto God, has been stopped by the power of Reason, then there comes on an internal and spiritual war and persecution, from the spirit of Reason to the spirit of Faith; that Faith, by holding out to the *end*, may be *refined* as pure gold; thus, even here, the spirit of Reason doth the *will of God*; but such a man may daily look for the internal coming of Christ, while he who cannot follow the voice of God, by his *Messenger*, is left desolate on the bare *letter* of the former Messenger, let him flatter himself in what he can to the contrary.

Again, I have given a hint of *Time* and of *Times*, and the *dividing of Time*; but this was before our *Time*, and those who lived in that *Time*, will be *judged* according to that *Time*; and them who live in my *Time*, will be judged according to my *Time*; as at *this day*, when the *spirit of Faith* is quickened by the voice of GOD, by his *Messenger*, that soul will find he has lived in the *Time of darkness*: and when he is *born of water*, he will find *Time to offer his daily sacrifice*, i. e. *the true prayer*, and will also find the *Time of war* with the spirit of Reason in his own soul, which is the *Times*: And when a man is *born in spirit* to the HOLY covenant of GRACE, his *Time* is *divided*, if he live but one minute, but if he live to come *back* to tell his *Tale*, he will find his *Time divided* by God himself: and as aforesaid, this is all in God's *Time*. And as *Moses* said to *Daniel* in his *vision*, "Blessed is he that *waiteth* and " *cometh* to the thousand three hundred and five and " thirty days." (xii. ver.) i. e. *Blessed is he that cometh* at the call of God's *Messenger*, to go through his *travail* in the *priesthood* of Faith, which is called in spirit, a *thousand three hundred and five and thirty days*; for
NOW

NOW is THE BOOK of the scriptures *opened*, and the *whole* is here, *i. e.* the LORD JESUS CHRIST, the KING of FAITH, *He only* hath the seal of the *living God*, and that all men must be sealed by Christ *himself*, with his own *spiritual seal*, to enter the *Kingdom of HEAVEN*: And the *internal angel* in justice, in the soul of man, has the *seal of justice*, whereby men are their own *witnesses* to their own *condemnation*, and as so, are *sealed* by this *angel* to *eternal DEATH*.

C H A P. XV.

ZECHARIAH, the prophet of the Lord, was sent to the Jews at Jerusalem, after their return from captivity, to speak and prophecy with the prophet *Haggai*, that they should not stop their work because they were overpowered by their enemies, but should proceed to build the House of God again at Jerusalem, it being his divine will: then *Zerubbabel* the governor of Juda, and *Joshua* the high priest, and people, went to build the House of God, and with them were the prophets of God helping them, and they prospered: now *Zerubbabel* was of the lineage of the kings of Juda, and grandson to Jeconias, the second king of Juda, who was carried captive to Babylon; and at their return to Jerusalem he was made governor of Juda, and greatly assisted to rebuild this Temple; and at this time lived *Zechariah* the prophet, who *saw* and *prophecied* of great things, saying, "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom, and behind him were three red horses speckled with white." (1. viii.) This *red horse* and his *rider* that *Zechariah* saw in *vision*, was the similitude of the *internal angel* in justice, in the souls of men,

men, (*i. e.* "the cherubims and flaming sword that "turns every way, to keep the way of the tree of life,") which *internal angel* was brought into this world by the cherubim, and is as pure as the attribute of God's divine justice; for although the cherubim break the law, he never could break the justice of that law, so it is pure as God created it in the souls of men to this day, yea, is in the souls of every man through the act of generation; but *all* is comprised under one head, *viz.* under the attribute of *divine justice*, which was the cause *Zechariah* saw the similitude of this *angel* on a *red horse*; this may be well called a *red horse*, because it is the sinful soul of man, for the soul of man doth become as *red as scarlet*, by the wicked and abominable acts of Reason: also, in all the outgoings of Reason, such as oppression, adultery, idolatry, bloodshed and persecution, and other sinful acts, whereby the soul becomes dyed in or with his own blood; this *internal angel* in justice in the soul, has full power to watch over the man, and to seal the soul under justice, and keep him wallowing in his own blood unto death eternal, (and no one can open this seal but the KING of FAITH, *i. e.* the LORD JESUS CHRIST in Glory) and thus doth the *internal angel* ride on the sinful soul of man.

And he stood among the myrtle trees that were in the bottom; these *myrtle trees* are the conceived delights or pleasures, by the spirit of Reason in the soul of man, which is a garden to that spirit, and this spirit goes forth and acts according to its conceived delights, which is the *flower* of its life, for take the delights of Reason away, and it goes into madness or death; and the *myrtle trees* being *in the bottom*, is because it is the bottom or *root* of Reason's delight, by which the spirit in man goeth out, and acts to its own condemnation, as there is nothing so sweet to the spirit of Reason as to make choice of its own evil and *ride hastily into it*.

And behind him in the myrtle tree, were three red horses speckled with white; those *three horses* is the going out of

of Reason to act from the soul of Man, *i. e.* when a man is moved by the *internal angel* in justice by God's order, to go forth and punish people, nations, &c. according to *God's divine justice* for their wickedness; then this MAN *rides* one of those *horses*, *i. e.* Reason riding on Reason to execute justice; for he goeth forth in the power of Reason, and hath power over the spirit of Reason in others: Also when man has conceived any desire by the spirit of Reason, and goes forth in act to accomplish that conceived desire, this Man also *rides* one of those *horses*; for the nature of Reason will destroy all before it, was it not for the law written in that nature (which law is, "You shall love God above all, "and your neighbour as yourself.") And in all the goings out of Reason, to act in any thing he *shall* delight in, or *for* any thing that he shall desire to *have*, which is called, in spirit, *to walk to and fro the earth*, this law goeth with him, and the *internal angel* in justice, in the soul of man, watches over the law; therefore when Reason breaks the law, this *internal angel* in justice seals the *soul* under the attribute of divine justice unto *death*, though may let a man wander on this earth during his natural life.

Again, in the travail through this life we are in death, why? because men are under the seal of this angel in justice; as in *all* the goings out of Reason this angel strictly watches man's ways, binding him up to some good acts; yea, a *tyrant* has but his limited power; for he is bound up by the law with this *internal angel* to some good acts, and that he shall not cut off or destroy, nor amass to himself no more than by permission; yea, this *internal angel* has power over man to bind him, or loose him according to the will of God; and let the spirit of Reason transform itself to what colour or act he can, the law goes with it, and this *angel* in justice accuses or excuses according to the law, thereby some good acts are forced out of the spirit of Reason, by the *internal angel* in justice according to the law written in Reason

son, (*i. e.* let a man be ever so *bad* in some things, there is *good* to be found in him at times ; also they will *contribute* to uphold this world, as well as to *oppress* and *cut off*, that the world shall stand until God is graciously pleased to *accomplish and call his elect.*) And these *good acts* come by power of the *internal angel* in justice in the soul of man, and good it is for a man to hearken to the voice of this angel, for then will follow the blessing of God. Now those *good acts* are the *white specks* or spots on the *red horse*, *i. e.* the spirit of Reason, which carries the Man *to and fro* this earth, and the law is in Reason, and he must return to his house or *ark* again (*i. e.* the body of man ;) then this *internal angel* of the law, or *angel of the Lord*, records the *evil* of man, and stand as a witness *for or against* him before the attribute of GOD'S divine justice, and thus do they answer the angel that *stands among the myrtle-trees*, which I call the *ark-angel*, because he dwells in the soul of man.

Note. This *internal angel* in justice, or *cherubim with a FLAMING sword*, turning every way to keep the *way of the tree of life*, is a faithful and true servant unto God, standing before the attribute of his divine justice in the soul of man, *watching* and recording the evils of man, *ready* to commune with God relative to his divine justice. The *cherubim* bringing this law into this world, from whence proceeded the *first covenant*, *i. e.* the covenant of the law, and Moses being inspired under the attribute of God's divine justice, with the wisdom of this pure law that was written in the cherubim's nature before his fall ; therefore Moses was the *anointed cherubim* by God himself, with the wisdom of this pure cherubical law and worship God required under it.

Also *Zechariah* was inspired by God himself by the way or through the cherubim, after the manner of Moses's inspiration. And *Zechariah* had great communion with God relative to his will in the time of the law, by the way, or through this internal angel in the soul,

soul, (which I call a cherubim, and is the *internal angel* of the law :) Also he saw in similitude the *external angel* of the law, who was the man *Moses* translated into heaven; but the chief of *Zechariah's* communion, was with the *internal angel* in justice that he saw in similitude in his vision.

So when *Zachariah* desired to know what those *red horses speckled with white* were, the *angel*, that talked with him, said, "I will shew thee what those be; and "the man that stood among the myrtle-trees answered "and said, those are them that the LORD hath sent to "walk to and fro through the earth," (v. 10) *i. e.* as before, the will of man that *rides* on the *spirit of Reason*, or *red horse speckled with white*, that goes out to and fro to cut off some people, and Captivate to rule over and oppress others: Thus God has raised up one Nation to punish another for their great wickedness; as he did *Assyria* and *Babylon* to punish *Israel* and *Juda*, and this is doing the *will of God* according to his divine justice; and *Reason* in the mean time does his *own* will, for he greatly delights to gather treasure, and have Nations, people, &c. to rule over; but when the heat of action is over, and the *spirit of Reason* become cool, then the man is questioned by the *internal angel* in his soul, and is found wanting in the balance of *justice*, which is *truth*; then the angel records him to be visited in God's time according to his *divine justice*.

Again, (v. 11.) *And they answered the angel of the LORD that stood among the myrtle-trees and said, we have walked to and fro through the earth, and behold all the whole earth sitteth still, and is at rest, i. e.* after the heat of action, when the *cool of the day* comes on, the *spirit of Reason* must return to its own tabernacle, and the law written in Reason; thus it answers the *angel of the Lord* that stands among the myrtle-trees (*i. e.* the *internal angel* in justice in the soul of man :) Also when Reason is stopped by the power of God, through this *internal angel*, then the earth *sitteth still*; and if he is not

immediately brought up to condemnation by the Angel, then he may *rest* till that time come.

Zechariah, in his *vision*, saw those things which at that time attended to the *captivity* and *deliverance* of the Jews; also the *earthly* hearts of the Babylonians *rested*, so as to let the Jews return to Jerusalem: Yet I would not have any one think that this mighty *internal* power ended there, but altogether the contrary; for *Zechariah* being one of the latter Prophets under the law, it was made known to him by vision, the power that was committed to this *internal angel*: yea, I say this *internal angel* of the law, or *angel of the Lord*, has power in or over the soul of man to this day, and will to the *end of time*, as had Moses in his time being the external Angel of the law. So I would not have men lose themselves by thinking those *desires* and *acts* of Reason are in kings and great men only; no: Let all men but look into their own soul, and they will there find those very *acts* and *desires* of Reason, and the *power* of the *internal Angel*.

As all the Prophets under the *Law* were inspired under the attribute of God's divine justice, by the way or through the *cherubims*, except *Isaiah* who was inspired by the way of the *seraphims*. However they all greatly communed with God, by the way or through this *internal angel* in justice in the soul of man, (*i. e.* a cherubim, and spiritually, I call him so;) and was the angel, *Zechariah* saw in similitude and communed with in vision; also this angel communed with God; and *Zechariah* was informed of the will of God thereby, relative to the law and attribute of God's divine justice, (see verse 12.)

"And the angel of the Lord answered and said, O Lord of *Host*! how long wilt thou not have mercy on Jerusalem and the cities of Juda, against which thou hast had indignation these three-score and ten years,"

(v. 13.) "And the *Lord* answered the angel that *talked*

"*with me*, with good words and comfortable words," (v. 14.) "So the angel that *communed with me*, said unto

"me

"me, cry thou, saying, thus saith the *Lord of hosts*, I "am jealous for Jerusalem, and for Zion, with great "jealousy." Thus *Zechariah's* literal declaration confirms the power of this angel, and that God communes with, and instructs men by way of, or through this *internal angel*, according to the *first covenant*, (*i. e.* the covenant of the *law*, and that *priesthood*, *i. e.* of Reason.) This sober unprejudiced men may perceive.

And the *angel* said to *Zechariah*, "I am very sore displeased with the heathen that are at ease; for I was but "a little displeased, and they helped forward the affliction," (v. 15.) *i. e.* as I said before, after the *Assyrians*, *Babylonians*, and others had scattered the power, and captivated Israel and Juda according to the will of God, for their wickedness and idolatry, which brought great affliction on the Jews. But when they returned to Jerusalem again, then the work of the *Babylonians*, &c. was done, touching that captivity, then *the earth sat still and was at rest*, as was answered the *angel of the Lord* that stood among the myrtle trees, (*i. e.* the *internal angel* of the law in the soul of man.) And *he was displeased with the heathen that were at ease*, *i. e.* they were recorded for justice to be executed on them for their cruelty to Juda and Jerusalem; but it was to come in God's time; for the power of this angel in justice, in the souls of men, is so great, that were not the divine Majesty to stay it, when men had offended by breaking the law, they would immediately be cast into death (as was the cherubim cast from heaven, by the same angel in justice,) let men say or think what they will to the contrary; so *Zechariah* saith, the Lord answered the angel with *good and comfortable words*.

Zechariah was to cry yet again, "Thus saith the "*Lord of hosts*, my cities through prosperity shall yet "be spread abroad," which then was to build the temple at Jerusalem and the city; and cities in Juda should for a time, be inhabited by Jews, and should have the glory to exercise their worship at Jerusalem: Then *Zechariah*

Zechariah saw and beheld four horns; these horns are the goings out of Reason to act; and Reason will delight in his own evil actions; yet he shall do the will of God, as is his divine justice, (as ver. 19.) "And "I said unto the angel that talked with me, what be "these?" And he answered me, those are the horns "which have scattered Juda, Israel, and Jerusalem;" and those powers was under the seal of justice, to be visited with affliction; and his vision of the four carpenters was, that the Temple of Jerusalem should be rebuilt.

C H A P. XVI.

AFTER this, "*Zechariah beheld a man with a measuring line in his hand, and said to him, whither goest thou?" and he said, "to measure Jerusalem, to see "what is the breadth thereof, and what is the length "thereof."* I would have Men to *understand, i. e.* there was the city of *Jerusalem* where the temple was to be built, the *breadth thereof*, to the amount of as many Jews as God was graciously pleased to call there, to observe the law and worship commanded by Moses. And the *length* of it was, till Christ come to bring in the gospel. And there is another *Jerusalem*, relative to the law of Reason in the soul of man; this I call an *internal and spiritual Jerusalem*; for as there was an *external city* of Jerusalem, and temple built by the hands of man, wherein the *law and worship* was observed, *justice* administered, and the true *records* kept, and was the *great City* in the time of Moses's law; so there is a *Jerusalem* and *temple* built by the hand of God, which Temple is the body of *Man*; and in the life of Reason, is this *spiritual law* written, with the internal angel strictly watching over the law, accusing or excusing according to the act, and seals the soul unto divine justice according

cording to the law. Thus as Moses had power, as the *external angel* of the law, over the natural lives of men, so has this *internal angel* in justice, power over the spiritual life of men; and it is the souls of men that compose this great *spiritual JERUSALEM*. For Jerusalem is of the law which *genders to strife*, justice, and death.

Now it is the internal angel, in justice, that has the *measuring line or reed*, to measure this *Jerusalem*; "and he measured it according to the measure of a man, that is of the angel," *i. e.* the *internal angel* in justice in the soul of men, whereby men will be their own witness to their own condemnation before the attribute of God's justice. "And the length and breadth of this city is equal," *i. e.* the *breadth* of it is God's infinite justice; and the *length* of it is endless eternity; and the *height* thereof is, that man cannot get above it, except he is *born* or translated to the *mercy* of the SON. So this City is *equal* in length, breadth, and height.

Further, there is another *Jerusalem*, *i. e.* the HOLY CITY, or *seal and sanctification of God*: The foundation of this Jerusalem, is the Lord Jesus, the KING of FAITH in glory; this is the *City of Faith*, and for Faith, and no one can enter this City but by the power of Faith and help of the LAMB, *i. e.* Christ in glory; and the *Wall of this City* is Justice, and has been ever since "the cherubim and flaming sword, has kept the way of the Tree of Life."—And "the foundation of the wall being garnished with *precious stones*," is the *promises* of God to his Elect, that *they* shall enter this *Holy City Jerusalem*: this Promise was first made to Adam and Eve, for God communed with the spirit of Faith in them after the fall, above the power of the internal angel in justice; *i. e.* when God called to Faith which he created in Adam, he raised it from death to life; which he communed with for regeneration, and by this communion with God, by the spirit of Faith, they prophesied of their own salvation, and at the hour of

of Death they were translated to, under the *mercy of the Son, i. e. the holy City*. Also it is written, "the wall had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the Children of Israel." (Rev. xxi.) This is in reference to the external law being given to the Children of Israel, to shew forth the power of the internal law, and that men must wade through the law under justice, before they can enter the Gate of this City; (not altogether outward or ceremonial, but the law and justice in the internal soul of man, for by the law and worship according to the law no one can be saved, being only the incense of Reason.) Also there was many of the *royal seed* translated to, under the *mercy of the Son, i. e. this holy City*, before the external law was given, hence it is the *Prayer of Faith*, which is the true *incense* that ascends up to God for his divine assistance, to help the soul through this vale of tears, and of temptation, under the law and justice.

Also it is written, "and the wall had twelve foundations, and in them the Names of the twelve *apostles* of the lamb," *i. e.* relative to the apostles preaching the death and resurrection of Christ, for then the ceremonial part of the worship of the law ended; and as the *apostles* preached the gospel they further *garnished the wall*, by the glorious promises Christ made to his *Elect*, and who must all enter the *holy city* according to the doctrine the *apostles* preached, *i. e.* by the *power* of Christ; for by the hearing and believing the bare word and ceremonies only, will not admit any one into the Kingdom of Heaven; therefore *justice* is a *Wall* to keep the souls of men from *mercy*, as the firmament is a wall to divide heaven and earth; and all men must be taken through the *gate* of justice, to enter the *Kingdom* of Mercy.

Also, "the twelve gates were of twelve pearls, every several gate was of one pearl," *i. e.* the *inspiration* of JESUS to the twelve *apostles*, for they all preached the gospel, and invited to the mercy of Jesus: Further, a

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true *Messenger* in the covenant of grace quickens the *law in the soul*, *i. e.* the first covenant; and by assistance from heaven gives birth to the *virgin daughter* of faith, from its womb, or seed; and she will gather from the same spirit as the *living Messenger* doth, and follow him through the internal law, and bear the wiles and temptations of Reason, offering its *own prayer*, which is the true *incense* that ascends up to God, for his divine assistance to help on, in its travail: and when the soul is arraigned before the attribute of divine justice, by the internal *angel*; then there, God appears as a *consuming fire*, at which time the eager prayer of Faith ascends from the *virgin daughter*, for God's divine assistance, then CHRIST the Redeemer, and King of FAITH, is graciously pleased to descend in spirit, and unite with this *virgin daughter* in the soul of man, *i. e.* the bride, prepared as *pure gold*, by standing against, and coming through the powers of Reason, *meet for Marriage* with the LAMB: Now this is the *Marriage with the Lamb*, or the *heavenly Jerusalem descending from the THRONE of GOD* to that soul; and the *spirit* of the Lord Christ, being united to this *virgin* of Faith, begets to himself a son, called *Inspiration*, who, when born, ascends into an high *Mountain of Faith*, and is *sealed* by Christ himself for his glorious Kingdom. This is the true spiritual *Birth*, to see the Kingdom of Heaven; and this *way* doth the soul pass from the the internal Angel in justice, (who is Angel of the *nether waters*) to the Angel of the covenant of grace, (who is Angel of the *upper waters*), which Angel is Christ the King of Faith in *glory*;—HE is the gate, or *door*, to this HOLY CITY; for he *only* can give spiritual Birth, or translate the soul from under the power of the internal Angel in justice, to his holy covenant of grace, where is found the seal of the living God:—Now this is the holy City Jerusalem, where Christ is king, but very few live to come back to tell this *Tale*, but die in the bed of mercy to be raised to the kingdom of glory: and the angel that has this *measuring*

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line,

line, or golden reed, is the angel of the covenant of grace; *and be measured according to the measure of a man, that is of the angel*, i. e. the angel of the covenant of grace is graciously pleased to *seal and sanctify* the soul to enter his glorious kingdom, and the *breadth* of this HOLY CITY is Christ's infinite Mercy, and the *length* of it is all Eternity, and the *height* is the Love of Christ:—but more of this holy city anon.

Also *Zechariah* said, “And behold the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run—speak to this young man, saying, Jerusalem shall be inhabited, as Towns without walls for the great multitude of men and cattle therein,” (chap. 2.) This was the similitude of the internal *angel* in justice that *Zechariah* saw, and did commune with; and the other angel that went out to meet him was the similitude of GOD; for whether Moses or Elijah, they (being translated into *heaven*, to the glory of the *Father*) was very capable, by the will of God, to commune with *Zechariah* of certain things that would come to pass, even when Jesus brought in the gospel, much more to commune with him in what things God would yet bring to pass in the time of the law: Hence the angel, who was the similitude of God, said unto the internal angel in justice, “Run, speak to this young man [*Zechariah*] concerning Jerusalem.”

Now Zerubbabel laid the foundation, and had the plummet in his hand, to build the temple at Jerusalem, and the Jews should worship there till Christ came to bring in the gospel; *then* that ceremonial worship of the law, and temple of Jerusalem should end, as was the will of God. Further, the External, or law of Moses, was given to shew forth the power of the Internal, and Angel in the soul of man; and this external law was given to the children of *Israel*, to manifest the name and power of God on this earth, according to his divine justice, (*he being then* in the condition of God the *Father* and *Creator*), but none of them could keep that law:—
also

also there was a worship and *priesthood given*, which was of Reason, whereby men should observe that worship and offering according to the law, to stay God's divine justice in the Camp or *Kingdom of Israel*, and this law attended to the law of Reason written in man; and had the Jews but observed the law and the worship accordingly, they would have been the *most wise* people in this world: why? because by the law they would have been a *Light*, and able to instruct all other nations; and by offering the *true offerings and incense*, would have stayed God's Justice.

This *External Law* and Worship was not given to the Gentiles, which caused a partition Wall between Jew and Gentile, and the Jews looked on the Gentiles as a vile, base people, not worthy of notice, as they were not in the external Covenant of the law and worship (that should be) observed by them, who bore the name of God's people, (but under *his* divine justice). But the Gentiles *were* in the covenant touching the law *internal*, and that Jerusalem built by the hand of God. Further, when Christ came he called to, and prayed for, *his Elect*, both Jew and Gentile, throughout the whole world; breaking down the *partition Wall*, it being the *worship* according to the law of Moses; which worship was but the incense of Reason, for by it *no man can be saved*, therefore no more to be used by the *Elect*, CHRIST coming to redeem *them* by the power of Faith, *i e.* his own nature, establishing his holy gospel, Covenant of grace, and Holy City Jerusalem, which is the sanctification of the soul: — Therefore the Elect must gather by the spirit of Faith as *he* did, and offer the true *prayer of Faith*, which is the true *incense* that ascends up to God.

Also if Christ had not come, Moses's commission would have ended in *death*, therefore God the *Father* as the *Creator*, (according to his creation) was a God of *justice*, because both man and angel broke the law they was created under, and *fell*; and this very God the *Father*, or of *justice*, was graciously pleased to think it

good to transmute himself into flesh, and take his own created nature of Adam, (*i. e.* human nature animated with *divine Faith* in a fallen state); thus God became a *Son* to his own power, which was the power of the Father, and waded through the power of Reason, and kept his own law of Faith, (*i. e.* "not to hearken to the voice of Reason"); yea, this human nature, animated with divine Faith, was fell so low as to bring death on the soul of the eternal MAJESTY! who gave that nature pure in the creation of man, so he went through the powers of Sin, Death, Hell, and Justice, conquering all by his own power, *i. e.* the power of Faith, it being the divine life and nature of God, and is the quickening power: Thus God by his own *inherent power*, in compact with Moses and Elias, translated into heaven to the glory of the *Father*, worked the great work of *Redemption*, established his *holy covenant* of grace, and *crowned* the Faith of those who were translated to under the mercy of the Son at the hour of death! *Then* God the *Father*, or the God of *justice*, was become God the *Son*, or the God of *mercy*: and the power of justice is given to the internal *Angel* in justice in the soul of man, so as to seal him under justice and keep him down to, and in, *death eternal*; which internal *Angel* is sure to do the will of God, according to his creating the cherubim which was under the attribute of his divine justice,

Again, when Jesus had declared the *Gospel*, and worked the *Redemption*, the ceremonial worship and temple at Jerusalem was thrown down, never more to flourish, though the Jews set a great value on themselves, as they was in the covenant of the law and bore the name of the Lord's people, whereby his name may be known on this earth, in reference to his divine justice. Further, the power of God's divine justice was manifest on the nation of the Jews, for their disobedience to the commands of Moses, equally as much, or rather more, than it was on the Gentiles or Heathen, from the giving forth the law till the coming of Christ; so they valued themselves for
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having the law given them, and by this law they was condemned.

Moreover, the *external law* given by Moses was to shew forth the *internal law*; and the mighty judgments Moses brought on the children of Israel, as the *external Angel* of the law, was to shew forth the power and judgment that was and would be given to this *internal Angel* of the law; for Moses truly gave forth the law external, according to what was written internal; therefore this internal *angel* in justice will witness to Moses's declaration, and act as Moses on the souls and spirits of men, to the end of time and in ETERNITY. So this is the great CITY and *spiritual Jerusalem*, relative to the *internal law* and *angel* in justice in the soul of man, where true *record* is kept, and true *judgment is and will be given*: And this great CITY of the *law*, or of *justice*, began to act when Cain slew his brother Abel; then Cain was arraigned before this *internal Angel* in justice to his condemnation; for it was this internal Angel only that Cain communed with, calling him *Lord*, for this is the angel of and lord to Reason, in respect to giving true judgment against it, before the attribute of divine justice; and as Christ is the *angel of Faith*, this is the *angel of Reason*: Now Faith can face its own angel, and offer at his PREROGATIVE royal feet to be accepted or rejected, according to his *prerogative Will*; but Reason cannot bear to face its angel, for then it will cry, "his punishment is greater than he can bear." Thus, this *great city Jerusalem* began to act, and has continued to this day, for the law of Moses was given many years after this, and ended in respect to ceremonial worship when CHRIST came; only this, the letter of the law of Moses is a great help to the cherubim to rule people, nations, &c. but the *power* of justice is given to this internal Angel touching *eternal Misery*, and this judgment is given in this *spiritual Jerusalem*; and as judgment was given against CHRIST by the spirit of Reason in the *temporal city Jerusalem*, so there is and will be judgment given

given against the spirit of Reason in the *spiritual city* Jerusalem, which is of the law, by the internal angel in justice; and this is the Jerusalem that the angel was to tell *Zechariah*, *should be inhabited as towns without walls, for the great multitude of men and cattle therein*, which comprehends the whole world, *i. e.* God's justice is over the souls and spirits of men throughout the world; for the external Jerusalem and Temple would pass away, but this will for ever stand; neither can any one get from this Jerusalem to the *heavenly Jerusalem*, but by the true *prayer of Faith* and God's *divine assistance*.

Again, *Zechariah* (ii. 5.) "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." This has relation to the HEAVENLY JERUSALEM, kingdom of mercy, or kingdom of grace and sanctification, *i. e.* the kingdom of CHRIST: And the wall of this city is divine justice, as I have written, *i. e.* the *fire of God*, and God's justice, which is a *consuming fire*, is as a *Wall*, and divides the Kingdom of Justice from the Kingdom of Mercy, as the firmament divides heaven and earth—why? because the Kingdom, or the *City of Justice*, is surrounded with justice, and the Kingdom, or *City of Mercy*, is above justice; and the divine MAJESTY was, and is, in the midst of this Kingdom, or City of Mercy, and is the *Light* and glory thereof.

Moreover, this *heavenly Jerusalem* is the kingdom of Christ, and this kingdom has been building or gathering together ever since the death of Abel; for Abel was the first man that was translated from justice, and died under the mercy of the SON: also the elect of old was subject to the *wiles and temptations* of Reason and the law internal; and the angel of the law did keep them from communion with God touching his mercy, until God was graciously pleased to commune with the spirit of Faith in them, above the power of the internal angel in justice; and every man then, as well as now, must stand distinct to and for himself, before the divine MAJESTY,
and

and offer the *prayer of Faith*, which is the *true incense* that ascends up to God. Thus God has been, and is now graciously pleased to help the spirit of Faith on, in this sore journey of flesh, and at the hour of death, to translate them to under the Mercy of the Son : and they died in this faith, *viz.* that God the *Father*, who was the *God of Justice*, would become God the *Son*, and the *God of Mercy*, for to establish his covenant of redemption and grace to his elect ; and by the ALMIGHTY GOD working of this great work, they would be raised to everlasting glory by the mercy of the *Son*.

Again, as God's Elect was *scattered* in different parts of the world, they were and are thus called together for and to the *Kingdom of Christ*, whether bearing the name of Jew or Gentile, &c. This was done before the external law was given by the man Moses ; for the law is not the Kingdom of Christ, but the *kingdom* or *incense* of Reason, and under justice : and in the *time* of the law God communed with his Elect, above the power of the internal *angel* in justice, by his merciful spirit, by which they prophecy of their own salvation, and God *would* become a *Son*, and they *were* translated at the hour of death, as aforesaid. Thus, the LORD of glory, by the power of Faith, became a *Son* to redeem, in the midst of this *Great City* or *Kingdom of Faith*, *i. e.* the Kingdom of CHRIST ; and He is the Light, Life, and Glory of this *Holy City* or Kingdom, *i. e.* the NEW JERUSALEM.

C H A P. XVII.

ZECHARIAH, communed with the similitude of the internal angel in justice, as aforesaid. “ And he shewed him Joshua the high-priest standing before the angel of the Lord, and satan standing at his right hand to resist him,” (iii. 1.) This *angel of the Lord* that

that Joshua stood before, was the angel that *Zechariah* communed with ; for the inspiration according to the law, came from God through this internal angel in justice, and the *Priest*, priesthood and worship, in the time of the law, stood before this angel, because it was according to his divine justice ; and if they obeyed Moses's commands, and offered the true offering and incense, (which was of Reason) it is ascended before the attribute of God's divine justice, by the way of this Angel, to excuse men ; and when men were disobedient, acting according to their *Wild Reason*, their evil went before God's divine justice, through this Angel in justice to man's condemnation ; for this Angel is truly in justice before God, relative to the acts of Reason in man.

Further, *Satan stood at Joshua's right-hand to resist him*. This *Joshua* (when the Jews returned from the captivity) was of the priesthood, and the *high-priest*, and they did build the Temple against the *resistance* of their enemy, that the worship, according to the law, should be done again at Jerusalem, as many would have hindered the building, if possibly they could ; thus the spirit of Reason in man, which is *Satan*, stood before the angel *at the right hand of Joshua to resist him* : also the spirit of Reason stood on the right hand of the *Priest and People*, to allure them from the *Truth* of the declaration, into false worship, *i. e.* the *Wild Priesthood* of Reason, both internal and external, and has brought God's displeasure upon them, and he suffered them to go into great captivity, &c.

Again (*Zechariah iii.*) And the Lord said unto satan, " The Lord rebuke thee, O satan, even the Lord that hath chosen Jerusalem rebuke thee, is not this a brand plucked out of the fire ? " This *Lord* that spake to satan was the internal Angel in justice, for he is Lord to Reason in this world, therefore he said " the *Lord that hath chosen Jerusalem rebuke thee*," which is the LORD of HEAVEN, *i. e.* the internal angel in justice, (Lord to Reason) would have the GOD of HEAVEN

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to overthrow *Wild Reason* in its intent, according to his divine justice, that the Jews should enjoy their worship again at Jerusalem, because they were as *a brand plucked out of the fire*, being then taken from their captivity.

Also, "Joshua was clothed with filthy garments, and " stood before the angel." Those *filthy garments* were those he wore in his captivity, and not those fine garments according to the priesthood in the time of the law; but those *filthy garments* were taken from him: and it was said, "Behold I have caused thy iniquity to " pass from thee," *i. e.* the time of the captivity according to the transgression of the Jews was up, and God was graciously pleased to bring them back to Jerusalem. " And they set a fair mitre upon his head, and clothed " him with change of garments, and the angel of the " Lord stood by," *i. e.* the angel that communed with *Zechariah*. " And the angel of the Lord protested unto " Joshua, saying, Thus saith the LORD of HOSTS, " If thou wilt walk in my ways, and if thou wilt keep " my charge, then thou shalt also judge my house." This *house* was the Temple at Jerusalem, for Joshua was the high-priest, and in this obedience he should have wisdom to judge people according to the worship of the law of Moses, which is but the incense of Reason, as aforesaid; and all this was done before the angel of the LORD, *i. e.* the internal angel in justice, that *Zechariah* saw in similitude and communed with.

Moreover, I would have the elect to *Understand*, that all the fine priestly garments Joshua wore under the law, and all the ceremonies and ordinances, were but cherubical, or an outward shew of Reason; and in the eye of Faith but as *fading garments*: also all the invented worship from the *Letter* of the scripture, by the spirit of Reason, with their outward shew of self-righteousness, quick turns in argument, to justify themselves in their conceited gathered knowledge, own choice of religion, and feigned holiness therein, now reigning at this day, appearing as *fine garments* to cover the acts of filthy

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Reason in the soul of man, is but *filthy garments*, of *old rags*, in the sight of the ETERNAL MAJESTY, whose nature is divine Faith; neither can it pass the internal Angel, to the Divine Majesty; so it must be all put away.

“HEAR NOW, O Joshua the high-priest, and thy fellows that sit before thee, for they are men wondered at; for behold I will bring forth my servant the “BRANCH,” (8 v.) Now the high-priest and Jews were *wondered* at, because they were gathered to Jerusalem, and did build the Temple in the midst of enemies; and was promised the continuation of that priesthood to abide in Juda and Jerusalem, till CHRIST came, who was to be born of the Tribe, and in the land of Juda, the *spiritual* king of the Jews, and the Royal *Branch of Mercy*, to CROWN the Faith of the Elect of old; also opened the kingdom of heaven for all his Elect to come in under the gospel: and as Zerubbabel was of the lineage of the kings of Juda, and Joshua of the Levitical priesthood, so Zerubbabel laid the foundation of the *second* Temple at Jerusalem, “and brought forth the “head stone thereof with shoutings, crying, Grace! “Grace! unto it.” This *head stone* typified the coming of Christ in the flesh, to work the Redemption; but touching *his* coming in spirit in our days, *Note*, When a *Message* or *Declaration* comes from heaven, and Man comes to acknowledge or believe it, by hearing from *word* of mouth, or written *record*; and in this *Message* is contained justice, as well as invitation to mercy, and man from the letter should preach CHRIST and his gracious Promises, thereby forming a righteousness, or holiness, according to his *own Imagination*, and greatly talk of the coming of Christ; yet if such a man cannot be brought further than the outward word or bare letter, he must die as he was born, *i. e.* under the attribute of divine justice, and this is similar to the *first Temple* at Jerusalem: But when a man hears or reads those glorious promises, and looks into his own *dark evil soul and spirit*,
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and truly asks himself, whether he is worthy of those gracious promises, *yea* or *nay*? Then if the answer comes from the spirit of Truth, it is this;—"I am a sinner, and unworthy to inherit those things." Then, by this answer, the spirits of man sink into the fear of death, and works the soul into a *spiritual death*: Now this is a death to Reason and disobedience, or the putting off *filthy garments*, or rags; then by this *Death*, from the womb of Faith, is *quickened* a new *Life*, and this life that quickens is the spirit of Faith, from its womb or seed: This is the *virgin daughter* of Faith, *born of water* or the first covenant, and she will follow the *Messenger* through the temptations of Reason, briars and thorns, this dark spiritual earth is productive of; and *offer* her own prayer, *i. e.* the true *Incense*, and at times will receive heavenly *Gifts*, by the divine incomes of the HOLY SPIRIT of JESUS, to help on in her travail; and by or from those divine incomes, she prophesies of *Christ* to come in spirit to *sanctification*; and this is similar to the building of the *second Temple* at Jerusalem.

After this, When the virgin daughter has travailed the above sore journey, and come to the *Baptism of water* in and to the soul of man, *i. e.* this, the soul is truly sensible that this declaration is from heaven, and they have truly followed the *Messenger*, having had at times a secret *light* of the holy spirit shining in their soul, to help them on, and confirm to them the truth of the *Messenger's* declaration; and they are united to him by the power of Faith, and shall enjoy by him the promise of CHRIST, and having forgiven all, and in love and friendship with the whole world; this is the height of health, or the *Baptism of the nether waters*, a state very desireable to be in, yet under the internal angel in justice. After this CHRIST makes his *spiritual appearance* to the soul; then you are arraigned before the Prerogative of God, and there kept by the internal angel in justice; then asked the question, *What* have you done, whereby you are worthy to enter

the *Kingdom of Heaven*? or, *Are you united to Christ in God* by spiritual REGENERATED FAITH? — Here the soul is in great distress, for the answer is, No! And he would fain go back into those *fine waters* where he came from; but, no! they are all turned into blood! no more *Life* there! the angel will not let you go back; but forward to Christ and his *glorious waters* you must go, or no *life eternal*! Then the eager *prayer* of the *Virgin* ascends for divine assistance, and HE is graciously pleased to unite in spirit with this *Virgin Daughter* of Faith, and begets to himself a *spiritual Son* for the KINGDOM OF HEAVEN! Then the spiritual *travail* and building of Jerusalem is over to such a man, as then *Christ* is come in spirit, and he dies in the *bed of mercy*, to be raised to *eternal glory*! and if he comes back with this *Tale*, his life is preserved by the almighty power; for this (spiritual birth) is *death* to this *life*.

Again *Zechariah* (iii. 9.) “ For behold the stone that I laid before Joshua, upon one stone shall be seven eyes, behold I will engrave the engraving thereof, saith the Lord of HOSTS, and I will remove the iniquity of that land in one day.” In these words is also contained a prophecy of Christ’s coming to *redeem*, and the *time* of Christ is counted *Day*; thus he desired them to *work while it was Day*: and the *stone* that was laid before *Joshua* signifies the *priesthood* according to the law should then end, as *Christ*, who is the very God, would bring in his own *royal priesthood*, i. e. the priesthood of MELCHIZEDEC, which is of Faith, Grace, and Mercy: and the *stone* that upon it should be *seven eyes*, was and is the *seed of Faith*, i. e. the *good ground* in the soul of man, for JESUS to work upon, as there is the seed and spirit of Reason for the man MOSES to work upon: Therefore when Jesus came he called to and quickened Faith, and brought it to the *knowledge* of its own lost condition, and (of consequence) the necessity of a Redeemer then came. Also Jesus brought forth the *fruits of Faith*, not only in himself, but in the
souls

souls of his Elect by his all-quickenning power, whereby to him *the tree was known by its fruit*, and this *Fruit of Faith* is the *seven eyes or engraving* done by God himself; thus Faith in scripture, according to redemption and sanctification, is likened to a "white stone, and a new name written in the stone, which no man knoweth, saving he that receiveth it;" and this *new name* is the sanctification and seal of Christ the living God, as those *seven eyes or engravings* is the *fruits* of Faith brought forth in the soul of man, viz. PATIENCE, MEEKNESS, OBEDIENCE, LONG-SUFFERING, LOVE, MERCY, CHARITY, &c. &c. and those *Eyes* of the spirit of Faith in the soul of man, the *Eyes* of the angel of the covenant of grace, are to and fro this earth, beholding by the mystical union of Faith, between him the *Fountain* of all Faith, and *his Children* the *Sons* of Faith, upon this earth, *scourged* by the power of Reason.

Also *Zechariah* saith, "And the angel that talked with me came again, and waked me; as a man is wakened out of his sleep," (chap. 4.) This was the interual *Angel* in justice, and *be* doth the same thing even to this day; as when many of the Elect are *lulled to sleep* by the alluring spirit of Reason, this angel will *awaken* them out of that sleep, unto instruction; and good it is for them that he doth.

And "Zechariah looked, and did behold a candlestick all of gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof, and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." And the angel that talked with Zechariah said, "Knowest thou not what those be?" And he said, "No, my lord." And the angel said, "This is the word of the LORD unto Zerubbabel; Not by might, nor by power, but by my spirit, saith the LORD of HOSTS." Now, as Zerubbabel was appointed by God to build the second Temple

Temple at Jerusalem, he also was instructed by the *prophets* Zechariah and Haggai; the former receiving instruction from God by the way of this internal Angel in justice, whom he saw by vision in similitude, who also saw the *candlestick of gold* that Moses received the pattern of in the Mount, (which was made for the Tabernacle in the wilderness) by which he ordered and instructed one to be for the *second* or new Temple at Jerusalem, which was the word of the Lord unto Zerubbabel, by Zechariah, as he was told by the angel: and the *candlestick* (with a bowl on the top, and seven pipes to the seven lamps) typified the *candlestick of Faith* (but at a distance), as in the building of this *second Temple* is contained a prophecy of CHRIST, of which I speak anon: But this *candlestick* was in the time of the Law; and to burn oil in the lamps upon it; relates to the ceremonies and worships of the law, which then signified no more than that Reason should be enlightened in the law, and that priesthood; and all the ordinances, lights, offerings, and incense, according to the worship of the law, was but the *incense* of Reason; for by it only eternal life could not be had, yet it must be done that Reason may enjoy its Kingdom: Also it was "pure olive oil for those lamps," *i. e.* relative to the *purity* of God's creating the Cherubim, and the *pure Law* he created him under, and the *Stay* of God's *pure Justice* to Reason; and as Moses was inspired under the attribute of divine justice, by the way or through the cherubim's bringing that law into this world, he was the ANOINTED Cherubim by God himself, with the wisdom of the cherubical law, as were all prophets under the law, (by the way, or through the cherubim) inspired by God himself; only Isaiah was inspired by the way of the *Seraphims*, but all after the *inspiration* of the Man Moses, under the attribute of *Justice*, with the wisdom of the *pure* cherubical Law, and the worship of God required under it to *stay* his justice.

Note, This *inspiration* of the first covenant, (*i. e.* of the law and worship accordingly) that *only* will not admit
a man

a man to eternal life? Why? Because the man, so inspired, could not keep the law, nor any created Being, as being partaker of the *fall*; so the law genders to bondage, strife, justice, and death; and if such a thing could be for a man to keep the Law, and offer the true *incense* of Reason, he being in a *fallen* state, must die or be changed, then he would be raised to the glory of the cherubims, after the manner of a *Cbilde*, to whom the law is not charged; but his life in the Kingdom of Heaven will not be of Faith, neither can he commune with God in the glorious *union of Faith*, as can the *Elect the children of God*, nor be glorified with the glorious fire of *Faith*.

But of the *candlestick of Faith*, as I have said, God was graciously pleased to *commune* with his *Royal Seed*, above the power of the *internal Angel* in justice, in the soul of *Man*, (*i. e.* the cherubim and flaming sword, that turns every way to keep the way of the tree of life), and this *Revelation and communion* was from the DIVINE MAJESTY to the spirit of Faith in the souls of his *Elect*, by which *they offered* the prayer of Faith, which is the true *incense* that ascends up to God for his mercy, and prophesied that the God of *justice* would become the God of *mercy* to redeem them, and at the hour of death were translated from under the power of this *angel* in justice, to under the mercy of the *Son*; and this was done long before Moses' commission gave forth the external law; and even so, from the days of Moses till the coming of CHRIST, God *communed* with the prophets and his other *Elect* by the *merciful spirit* of Faith, of his becoming a *Son*, the GOD OF MERCY, to redeem them from under the *Law* and power of the angel: thus by this communion with the DIVINE MAJESTY they prophesied of their own salvation, and God becoming a *Son*, and left it on *record*, with some of the *Acts* and sufferings of Jesus, his death and resurrection; which revelation and *communion* with God far transcends the cherubical inspiration, (that being under the attribute of di-

vipe

vine justice, with the wisdom of that pure law and worship God required according to the law) which is but the *incense* of Reason; for though many great acts, according to justice, by that inspiration was done, yet it *only* ends in death, under justice; but the *communion* with GOD in the *merciful* spirit of Faith, leads to *Life and Mercy*; consequently the Elect, at the hour of death, were translated to under the *mercy of the Son*.

Thus of king David, who was not inspired after the manner of Moses's inspiration, so was no prophet *in* and according to the *Law* as was Moses and Samuel, yet GOD revealed himself to him, and *communed* with him relative to the attribute of his *divine mercy*, by which David prophesied God would become a *Son*, and of his own salvation, leaving it on record, so that Jesus when on earth quotes his words, and as *so*, David was a great prophet concerning the coming of CHRIST, and this is the prophecy that Christ did and doth regard, saying, "*all things* must be fulfilled which were written in the "*law of Moses*, and in the *prophets*, and in the *psalms* "*concerning Me*," (Luke xxiv. 44.) And this is the *Revelation and Communion with God*, and *Prophecy* that God would become a *Son*, with the *prayer of Faith*, which is the true *incense* that ascended up to God in or from the *Elect* in the days of old, when God was in the state of *God the Father*, from the days of Adam till Christ came; and *this is one* of the great *Prophets, Prophecies*, or WITNESSES, to and with the *spirit of Faith*, which is God's own divine nature; therefore *his own WITNESS of the Spirit* that he himself would become a *Son*: and this is the *Candlestick of Faith*, whereby Faith communes with, and prays to God; and the true *Olive Tree*, or *Branch*, that stands before the *LORD of the Earth*; but this Candlestick, or Olive Tree, stood when God was in the state of God the Father, and now stands recorded in the *BOOK of LIFE*.

Therefore see *Zechariah* (iv. 12.) "And I answered
" again, and said unto him, What be those *two OLIVE*
" *BRANCHES*

“ BRANCHES which through the two golden pipes “ empty the golden oil out of themselves?” This *olive branch* is the *seed of Faith*, as I said before, and their *emptying* the golden oil *through* the golden pipes, *out* of themselves, is this; the *golden oil* is the *prayer of Faith*, which is the true *incense* that ascends up acceptable to GOD, therefore called the *golden oil*; and the *golden pipes* mean this---the incense of Faith ascends *intirely pure*, and *distinct* to itself, so that the incense of Reason cannot *mix* with it, nor go that *way*: Thus, when *He* is graciously pleased to enlighten the souls of his *Elect*, the heavenly *enlightenings* of the HOLY SPIRIT comes from God to the *spirit* of Faith in the soul of man, which is the Golden Oil *through* the *golden pipe* to the hungry soul of man, by which he prophecies of his own salvation, but in great humbleness, and oft-times after great trouble of soul, which is *Sackcloth*; and this is the *true incense*, or *golden oil*, that burned, and yet *burns*, in the *soul of man*, which is the *Lamp* or *CANDLESTICK* of FAITH, or royal OLIVE TREE, and WITNESS of the SPIRIT, that stood before GOD, when he was *God the Father* only.

The other *Olive Tree*, *Branch*, or *Witness of the Spirit*, is the *Seed* of Faith that *stand before GOD*, now he is become a SON, and the *GOD of Mercy*; and the prayer of Faith is *offered* for his *Mercy* as a Son and a Redeemer; and by his glorious in-shining *Light* from heaven, the soul truly witnesseth that he is become a *Son*, and prophecies that he *will come to him* in spirit, to seal and sanctify him for the kingdom of heaven, and that Christ will raise him to glory at the last day: Thus, this is the other great PROPHET that prophecies, and great WITNESS of the *Holy Spirit*, *CANDLESTICK*, or OLIVE TREE, that stands before God, now he is become a *Son*: and when Jesus was here a *true Son* to the *Power* of the Father, *He* offered the prayer of Faith, which is the true *incense* that ascended before the *Throne*.

R JESUS

JESUS was also in the midst of this *great city of Faith*, and is the KING, the LIGHT, and GLORY of *Faith*, and those two great *Witnesses* witness to each other's Faith, and prophecy of each other's glory: thus it is Faith in Faith, and Faith upon Faith, and all *centers* to CHRIST the KING of Faith and Glory.

And those *Olive Trees* being one on the *right* side of the candlestick, and the other on the *left*, is this; --- One great *Prophet* stood before God the *Father*, and the other now he is God the *Son*. Also *Zechariah* saith, (verse 13.) "And he answered and said, Knowest thou "not what those be? and I said, No, my Lord: then "said he, Those are the two ANOINTED ONES "that stand before the LORD of the whole earth," *i. e.* his royal Elect, as aforesaid, one great *Prophet*, or *Witness of the Spirit* standing in the BOOK of LIFE before him, as when he was *God the Father*, and the other now he is *God the Son*, and are ANOINTED by the HOLY SPIRIT.

Again, concerning the *light* or *incense* of Reason, it is from or by the law being written in that nature, which law is, *You shall love God above all, and your neighbour as yourself*, and there is the internal angel, or cherubim that strictly watches over the Law: therefore if a man hearken to and watch this law, and in all his acts and dealings seek to do good to his neighbour, and to hurt no one living, but have a charitable disposition to do good to all, that man will have peace: also if a man is injured by another, so that he will seek redress by the hand of justice, let it be done with a tender merciful eye, always be careful to remember that God was the author of his being, and all the good he possesseth; and further, that God according to his justice is not only able to dispossess him of all the good he enjoys, but also to cut him off from the land of the living: And if a man hath hurt another, let that man go and ask forgiveness, and, if possible, make that man amends, and be content in the situation that God by his providence has placed him; also
to

to know that all the good he enjoys above a perishing condition, God is the author of ; therefore be thankful to God for his goodness.

Moreover, the *outward* Word, or bare *Letter* of the Gospel, is given to Reason, and he may read therein, and that will enlighten him in his duty according to the law ; for in that letter is contained *justice*, as well as invitation to *mercy* ; and if this be done with, and in the *fear of God*, and the true prayer and offering to atone before him, the internal angel in justice in the soul of man will not accuse him of that evil ; then there flows peace and thanksgiving in the soul : and this is the *oil* that is conveyed or let *burn* by the internal angel in justice in the spirit of Reason, from those good acts, by the *light* of the Law, which is the *oil* or *incense* of Reason burning in its LAMPS, and is the internal *Jewel* to that soul or spirit of Reason ; but this Jewel far surpasses any external Jewel to the eye of the world : This is the true *lamp*, or *incense* of Reason, but is quite different from, and distinct to, the *Golden Oil* of Faith ; for when CHRIST comes in spirit, the *Golden Oil* of Faith cannot be found in the lamps of Reason.

Again, as aforesaid, the building of the *second Temple at Jerusalem*, greatly typified (but at a distance) the coming of Christ : And Zechariah saw great things by *vision*, and had great *communion* with GOD by way of the internal angel, whom he saw in similitude : and when the foundation of the *second Temple* was laid, many of the *priests* and *Levites*, and chief of the *fathers*, who were *antient men*, that had seen the *first house*, wept when the foundation of the *second* was laid, while others rejoiced, and shouted for joy. Those that shouted for joy, did signify the *seed of Faith* ; and those who wept, did signify the *seed of Reason* ; for the spirit of Reason is very fond of magnificent external glory : therefore the prophet Haggai said, (chap. ii.) “ Who is left among you that saw “ this house in her first glory, and how do ye see it “ now ? — is it not in your eyes, in comparison of it, as

“ nothing ?” This is the true nature and acts of Reason ; for when Reason has transformed themselves into a declaration that comes from heaven, they take to themselves a *priesthood* from that declaration, which gives them a *Wild power* over the spirits of men, and that they glory in ; but when the *second CALL* or *Order* comes, this Reason cannot endure, because it is against their *Acts and Wild priesthood*, then, of consequence, *less* glorious to the seed of Reason ; but it is *more* glorious to the seed of Faith, as there is a further prophecy of the coming of CHRIST, (Haggai ii. 9.) “ The glory of the
 “ latter house shall be greater than the former, saith the
 “ LORD of HOST ; and in this place will I give *peace*,
 “ saith the *Lord of Host*.”

And in this manner do I speak relative to the COMMISSION of the SPIRIT ; which of you lived in the days of the *first Messenger*, or saw the glory of it when it was first declared ? You have conceived a glory you never saw, and assumed a power that to you was never given : for the glory of the *second CALL* is greater than that of the *Declaration* ; for one *calls* to *stedfast belief*, and the other to the *spiritual BIRTH*, and *sanctification* ; and this is *more* glorious to the seed of Faith, but *less* glorious to the seed of Reason ; because of *this* they never can know, viz. the *glory of Sanctification* ! but may wander on, or in, the bare *Letter*.

C H A P. XVIII.

AFTER this, “ *Zechariah* looked and beheld a flying
 “ Roll ; the length thereof is twenty cubits, and the
 “ breadth thereof ten cubits. Then said he unto me,
 “ This is the curse that goeth forth over the face of the
 “ whole earth, and every one that *stealeth* shall be cut
 “ off as on this side, according to it ; and every one
 “ that

“ that *sweareth*, shall be cut off as on that side, according to it,” (chap. v.) This *flying Roll* is the *justice* of GOD, which *goeth forth over the whole earth*; for the *Law* being written in the nature of Reason, it rules that *Life* and *Justice* rules that *Law*; and many has been and are *cut off* by the *external Angel* according to this *Law*, and many has been and will be *cut off* by the *internal Angel* according to this *Law*: also many *false prophets* have sworn and prophesied in the name of God, in the time of the *Law*, and have been found liars: And the same has been done in the time of the *Gospel*; therefore many will be found recorded on *that side of the Roll* that contains the time of the *Law*: And many on the *other side* that contains the time of the *Gospel*; for the *internal Angel* in justice is in the soul of every man through generation, therefore every man is sure to bear his own condemnation before the attribute of divine justice, for this *internal Angel* has great power over the soul of man.

Again, many of the seed of Reason has usurped the *outward Word*, or bare *Letter*, and gone forth *false teachers*, or *Wolves in Sheep's clothing*,—i. e. this lying and deceiving spirit of Reason took the letter of the scripture and preached the name of JESUS, and the worship God required unto salvation, according to their *own dark judgment* on the bare *Letter*, and *clothe* themselves with the *scripture* and name of JESUS, and as so will be found *thieves and robbers*; and this is *spiritual Stealing*, because they take to themselves that which doth not belong to them; and also they publish themselves *Ministers of the Gospel*, which is preaching, prophecying, and *swearing falsely* in the name of JESUS; and this is *spiritual swearing*, because *their doctrine* is not from heaven *by inspiration*, but by their own imagination on the bare *Letter*, written long ago by other men: Therefore (verse 4.) “ I will bring it forth, saith the LORD of
 “ *HOST*, and it shall enter into the house of the *Thief*,
 “ and into the house of him that *sweareth falsely by my*
 “ *name*, and it shall remain in the midst of his house,
 “ and

“ and it shall consume it, with the *timber* thereof and “ the *stones* thereof,” i. e. the seed of Reason, with all their excuses for the evil they do, and their *prayer* and *self-righteousness*, which is as *timber* or *stone* (as they may think) against this *Roll* of justice ; yet this internal *Angel* in justice, in the soul of man, will *seal* him under *death*, according to *justice* : and it is called a *flying Roll*, because it is in the soul of *every* man ; therefore when CHRIST doth come, *every* man will be his *own* witness to his *own* condemnation.

Then the *Angel* that talked with *Zechariah* said, “ Lift up thine eyes, and see this that goeth forth : and “ *I said, What is it ? and he said, This is an Epba* that “ goeth forth : *he said, moreover, This is their resem-* “ *blance* through all the earth ; and behold there was “ lift up a *talent of lead*, and this is a *Woman* that sit- “ teth in the midst of the *Epba* ; and he said, This is “ wickedness, and he cast it into the midst of the *Epba*, “ and cast the weight of lead upon the mouth thereof.” This *woman* mentioned here is the *spirit of Reason*, and the *Epba* that goeth forth, is the *imagination of Reason* ; and the *talent of lead* is the *seal of death* to Reason ; and all this is *recorded* in the *flying Roll* by the internal *Angel* in justice in the soul of man ; for all the *Acts* of man, from the *imagination of Reason*, is *continually* evil in the sight of God, and it leads to and centers in death. Also in the *wisdom* of Reason in the scriptures, their preaching and expostulating concerning them, it doth not lead to *life*, but unto *death* ; and if they promise you *life*, in that *promise* is contained *death* ; and although they make use of many fine expressions and glorious promises to dress up *their* language and cover *their* dark spirit, yet this *Language and Promise* was never made nor directed to *them*, but to the *seed* and *spirit* of Faith, which is the divine NATURE of GOD, quite contrary to the nature of Reason—why ? because the *nature of Faith* came from God, who is all *Light, Life, and Glory* ; and the *nature of Reason* proceeded, or came forth from *Chaos*, which is
death

death and *darkness*, only it was called forth from thence by the creating power of the DIVINE MAJESTY.— Those natures are here on this earth, and when a *Messenger* comes from God and tells his *Tale*, those natures will shew themselves to the *Messenger*, i. e. the INNOCENT seed of Faith will come as near the *Messenger* in Faith as possible they can, to follow up to God : And the seed of Reason will think themselves as wise, or more so, than the Messenger, and so go their own way. Thus the two natures are very eager to get back from whence they came, and each will venture their salvation on the road they go : But, think you, is it possible for any man to teach the way to *Light* and *Life*, and he himself under the power and seal of *death* and *darkness* ! So by this *weight of lead* being cast upon the mouth thereof, comes forth the language of death and darkness, let them dress it up as they can, or think as they will.

Again, *Reason* is called a *Woman*, because of this ; — there is the *womb* or *seed* of Reason in the soul of man, as well as there is the *womb* or *seed* of Faith ; only this— Faith is called the *good Ground*, but the womb or seed of Reason the bad Ground, which produces thistles, thorns, tares, &c. Now Reason is capable of spiritual generation, and this is its process : he will conceive God according to his *own* liking, and worship his own way, and divide into different *Sects*, according to their understanding of ceremonial parts, as will please God, or rather themselves best, and those are *spiritual Kingdoms*, and Agents of the *dark* spirits are *teachers* ; and although they may differ somewhat in form of worship, yet their essential points of *Faith* is one and the same : And when God sends a *Message* on this earth, and the voice of *Truth* is uttered, then those *dark agents* are soon full of *fiery Zeal* to maintain their notional worship against the *Messenger's* true declaration, because their dark *spiritual Kingdom* is then in danger, and this *fiery Zeal* is a *daughter* that is conceived in false worship, and born of the womb of Reason, which I call a *daughter of Babylon*, or a daughter against

against the *secret divine Truth of GOD*, and this daughter is very eager to take the erroneous *traditions of men*, and to uphold the *dark spiritual Kingdom as a spiritual inheritance*. Then of this *daughter Zeal* is born a spiritual son, called *aspiring Pride*, who in itself is lawless—Why? Because the *Law* is written in Reason; but what is thus born of Reason is *lawless*, and it will ride on Reason when it doth curse, or spiritually crucify the *sacred teachings of CHRIST*, the King of Faith; until the internal *Angel* in justice appear to Reason with the *flaming sword*, then Reason falls under this spiritual-born son of *Perdition*: this is the great *WHORE OF BABYLON*, with whom many has been made drunk with the wine of her fornication, and this is the fruit and effect of the Whore.

But I would not have any one think that *spiritual whoredom* was committed in Babylon only, touching former times, but in Israel, and Juda also; for thus the word of the Lord came to Ezekiel, (chap. xxiii.) saying, “There were two *Women*, daughters of one *Mother*, and they committed whoredoms in Egypt in their youth, and the names of them were *Abola* the elder, and *Aboliba* her sister, and they were mine, and they bear sons and daughters; thus were their names, *Samaria* is *Abola*, and *Jerusalem* is *Aboliba*. And *Abola* played the harlot when she was mine, and she doated on her lovers, on the Assyrians her neighbours. And *Aboliba* increased in her whoredoms, when she saw men poured upon the wall (the images of the Chaldeans)—And she doated upon the Assyrians, and committed whoredoms with the Babylonians,” i. e. thus, the spirit of Reason is very eager to leave that worship ordained by God, to worship idols ordained by Reason, which is their *Wild priesthood*.

This *Zechariah* was shewn, when in communion with the Angel, (chap. v. 6.) “And behold there came two *Women*, and the wind was in their wings, for they had wings like the wings of a stork, and they lift up the *Epha* between the EARTH and HEAVEN,” i. e. this

this woman, or women, being the spirit of Reason, in going on their way, which is contrary to the way of God, bears its *Epha* of imagination between *heaven and earth*, and with its *stork's wings* (i. e. false worship) flies hastily into death: thus, verse 10. and 11. "Then said I to the angel that talked with me, Whither do those bear the *Epha*? And he said unto me, To build an house in the land of *Shinar*, and it shall be established and set on her own base:" And this base is death; for, as I said before, this nature came from *death and darkness*, which was always contrary to God, who is *light and life*, and even before creation where the DIVINE MAJESTY was, *there* it was all *light*; but if he did absent himself from that place, *darkness* would hover, and, if possible, take place; like to the sun, when in our horizon it is light, but when it is gone darkness ensues; for I would have all men to know, that *darkness, sin and death*, has its center, as well as *life, faith and glory*; and now this darkness is called into active life, and this life is Reason, and the cherubim has fell from the purity of his creation, therefore Reason will act contrary to Faith, and with eagerness work its way into *Death and Chaos*, from whence it came.

Also I would have the Elect to know, that the *Messenger* is an enemy to the spirit of Reason, for his *Message* is an enemy to his own Reason; therefore in your acts and conceivings it is good to watch this great spiritual *Whore* in your own soul, for she is not only ready to destroy *Truth* within you, but the *Messenger* without you. And if there is any act in the *Messenger* whereby any evil may be questioned, then in the souls of one or more by this great *Whore*, is filled a vial with wine of her fornication, then with the wings of a stork they are about to invite others to drink with them, which is soon done, for it is a delicious cordial to the spirit of Reason; but this cordial leads to death and hell, therefore watch and keep from it.

Again—" *Zechariah* lift up his eyes and looked, and
 " behold there came four chariots out from between two
 " *Mountains*, and the mountains were mountains of
 " *Brass*. In the first chariot were *red Horses*, and in
 " the second chariot *black Horses*, and in the third chariot
 " *white Horses*, and in the fourth chariot *grisled and bay*
 " *Horses*," (chap. vi.) Those *four chariots* is the power
 of Reason, with the law written in that nature; and those
Mountains of Brass they came out from between, is the
 LAW and JUSTICE, which amounts, by the acts of
 Reason, to *Sin* and *Death*; therefore when the seed of
 Reason comes to manhood, and the internal angel taken
 place in the soul, then they are charged with the law,
 and by their actions they break the law, which is *Sin*,
 then Justice takes place in the soul, which is *Death*:—
 and those *Mountains of Sin* and *Death* are called *Moun-*
tains of Brass, because no one can remove them, saving
 the LORD JESUS, the KING of FAITH in GLORY.

This Vision *Zechariah* saw was concerning Israel and
 Juda, and the Babylonians and Assyrians; but it extended
 to the whole world, as you may see by what the Angel
 said that communed with *Zechariah*: therefore those
red Horses and *Chariot* is according to the temporal ruling
 power, that delights to go forth to shed blood and rule
 over men; and to him, or them that do this, there is no
 wisdom like unto it.

The *black Horses* and *Chariot* is the going forth of the
dark superstitious spirit of Reason, that seeks to rule
 over and convert men to think as *they* do, and act like
them; then to such people this is the greatest wisdom on
 earth.

The *white Horses* is the law, that is written in the na-
 ture of Reason, and goeth forth with Reason; and, ac-
 cording to this law, there was the External Law, and
 worship God required according thereto, which doth
 demand obedience from Reason, because the law is good,
 and the righteousness of the law must be observed: thus
 such that obeyed the law to the best of their power, as

Moses

Moses gave it forth, and offered the true offerings and incense according to that worship, to stay God's justice so far as this life; *those* had natural prosperity, and enjoyed a peace above other men who obeyed not; also such men could give forth charitable and good judgment, and those things is a crown of cherubical righteousness in this life, therefore the wisest thing that Reason can do.

The *grisled* and *bay* Horses is the going forth of *Death*, to and fro through the earth on the life of man; and as *bay* Horses signifies those who have died tyrants either in power or spirit; and have been the cause of much bloodshed, or maliciously shed man's blood themselves, or seek to devour men in any respect; and the *grisled* Horse is them that has gone forth by the *dark spirit* in false worship, and made or make a great outward show of righteousness, yet die under the power of the *dark spirit*; and is to shew how men fall into death under the power of their different *acts of evil*; and under those two heads do most of the seed of Reason die, *i. e.* under the *bay* or *grisled* Horses, and some under both.

And "Zechariah said unto the angel that talked with him, What are those, my Lord? And the angel answered and said unto me, Those are the four spirits of the *Heavens*, which goeth forth from *standing before the Lord* of all the earth," *i. e.* the spirit of Reason, with the law and the effects of the law; for Reason has gone forth from standing before the *Lord* of all the earth, to walk to and fro through the earth, seeking and gathering what they can: but Reason stands before *the cherubim and flaming sword that turns every way, to keep the way of the TREE of LIFE*," *i. e.* the *internal angel* in justice in the soul of man: But Faith being so much inveloped in the waters of Reason, that it lays inactive, and has no concern with Reason in walking to and fro through the earth, neither can it be quickened into act but by the power of GOD from HEAVEN, then it will not go with Reason, but quite contrary, for it will get as near

God the divine Majesty as possible, from whence it came, and stand before him in *Prayer*.

Moreover, "The *black Horses* which are therein, go forth into the *North* country, and the *white* go forth after them, and the *grisled* go forth toward the *South* country : and the *bay* went forth, and sought to go, that they might walk to and fro through the earth : And he said, Get ye hence, walk to and fro through the earth : so they walked to and fro through the earth," *i. e.* the seed of Reason when they come to manhood are cast out from God, and never more can or will stand before him, but must wander *to and fro through the earth*, and the law goes with them, and the internal angel in justice seals the soul under the power of DEATH, followed with *Hell* at his heels : therefore it was said unto the *bay Horse*, (*i. e. Death*) *Get you hence, walk to and fro through the earth.*

Further, those that went forth into the *North Country*, according to public acts in former time, chiefly mean the Israelites when they went out of Egypt, and the external law went after them, so as to be given them in the *Wilderness* ; and while they obeyed Moses in the Law, and Worship accordingly, *Justice* was quieted ; and after they was disobedient, they was taken captives into a strange land, and brought back according to *Prophecy*, then *Justice* was also quiet, because their time was up according to the will of God ; therefore it is said, (v. 8) "Behold those that go toward the north country, have *quieted* my spirit in the north country." But, as I said, this *Vision* extends to the whole world.

Further, these things are acted in man's *internal* soul, for the *Soul of Man* is dyed in his own blood, with his own evil, and is become as *Red as scarlet* ; and the internal angel in justice *rides on this Horse*, because he seals and keeps the soul in *Death*, except CHRIST takes off the seal : therefore this is the great RED HORSE, because it is in the soul of every man ; and if any should say, this

is a *red Horse*, or that is a *red Horse*, let him look at this, his *own red Horse*.

The *black Horse* is also in the soul of man, *i. e.* the dark spirit of Reason, whereby men commit their evil acts and *self excuses*: And also this *black Horse* will carry the soul, so that men will act as *Ministers of Jesus*, and declare they have the assurance of eternal life, yet at the same time live or *ride* in their own blood, or filth, over the *horse's back*.

Moreover, the BAY and GRISLED Horses, they take the spirit of Reason into *Death*, and this is found working in the soul of man: for when a *Message* comes from HEAVEN in the covenant of grace, this *Message* quickens Faith in the soul, and it grows strong to work its way by prayer, against the power of Reason, to get as near God as possible, from whence it came. Further, I would have men to *understand*, that most of the outgoings and acts of Reason, is comprehended under those two Horses, *viz.* the *red* and *black*; therefore when Faith is *quickened* from its *womb* or *seed* into act, it has the whole power of Reason to *War* against in the soul, and every one will find his own enemy.

Now the *Passions* of Reason in some is this — Every thing must give way to their desire, and can hardly bear a sharp word or hasty answer, nor like to go back from a greater power, but are very arbitrary in their rule and positive in their arguments and proceedings, and soon moved to shew the spirit of tyranny; and this spirit is very able to go forth *to and fro this earth*, and act in bloodshed subject to its rule, &c. was it in such a place and power; and this is the *red Horse*, although in an *Elect* being: — But the *Spirit*, or *virgin Daughter* of FAITH, grows strong; and by prayer, in time, with GOD's divine assistance, will get above this tyrannical spirit of Reason, so very unwilling to give way, and will cause great troubles and agitations in the soul of man; because this spirit, if possible, will have the ruling power therein; and although this turbulent spirit may appear
invin.

invincible, yet the spirit of Faith will be brought above it, by *divine assistance* as aforesaid. Also when the *virgin Daughter* of Faith is in her *travail*, the law becomes quick, and the internal angel acts with more power to curb the spirit of Reason in *Elect* men; and as *Faith* grows strong, *Reason* gets weak; then the *bay Horse* begins to act; for as this *red Dragon*-like spirit of Reason *dies* from its power, the soul *changes* in its disposition, *i. e.* in colour, in the eye of the Spirit; therefore as this *red Horse* dies, (which is losing its power) it becomes *bay*; and the soul of man can submit to, and *patiently* bear things in this life, leaving the folly and cruelty of this world behind.

Again:—The *Passions* of Reason in others is this;—they are very superstitious, and bound up to their own *judgment* in Religion and understanding of the scripture; and though many convincing *proofs* are brought to shew them their error, y t they will fly back to their own *judgment*, like to a bow when bent) apt to remember their former tuition, or childish education, which is, in effect, a desire to die as they were born, without being *born again to Regeneration*. So powerful is this *dark spirit* in man, that it will keep the soul in bondage to it, against convincing proofs of error; and the man will go forth and preach, and declare from this *dark spirit*, as if it was the *Heavenly divine Light*. This is the *BLACK Horse in the soul* of man, and is to be found in the souls of *Elect* men: But, as aforesaid, when the *virgin Daughter* of Faith is born by the power of God, it has this *black Horse* to war against, which will cause great trouble of soul; but, by *prayer*, and *divine assistance* of God, Faith will get above it; then the *GRISLED Horse* begins to act. Further, this *dark spirit* is very *obstinate*, and will shift any way to allure the soul; but the internal angel in justice will *bridle* the power of this *black Horse*, so that Faith by *prayer* shall go Godward, and get above *this Passion* of Reason; then it will weaken in power, which is a death—so become a *grisled Horse*; So, by degrees,

grees, this *BLACK Horse* dies and becomes *GRISLED*; then the man can bear or do any thing for the sake of *divine Truth*: therefore those *Horses* the *Elect* are to observe and strictly watch, is the *RED* and *BLACK*, because they are *within* themselves; but by the power of Faith, and God's divine assistance, a death is brought on Reason's *Passions*, *i. e.* the *red* and *black Horse*, and by the power of this death they become the *BAY* and *GRISLED*.

Now those *two Horses* only, go forth in the *Passions* of Reason, *i. e.* the *Kingship* and *Priesthood* of Reason—not that priesthood which was given to Reason, to *stay* God's justice, (for that is of the *white Horse*); but that which Reason is productive of, which is *Wild*; and as the law goes forth to condemn Reason, and death is the consequence of Reason's acts; so happy are they in whom this *red Horse* (*i. e.* the kingship of Reason) dies in this life and becomes *BAY*; and the *black Horse* (*i. e.* the priesthood of Reason) dies and becomes *GRISLED*;—for under those two heads are comprehended the acts of Reason; and when those Horses become *bay* and *grisled* in the soul, Faith becomes strong, to be *regenerated* unto CHRIST, and the essential Soul for the Resurrection, and enters into death in the *Bed of Mercy*, under the power of the *PALE HORSE*, like unto CHRIST their KING, and by him will be raised to eternal GLORY.

Again, *Zechariah* (chap. vi.) saying, “Behold the man whose name is the BRANCH, and he shall grow up out of this place, and he shall build the Temple of the LORD.” This was a prophecy of Christ to come; for our glorious God was graciously pleased to leave the glory of the Father, (*i. e.* of Justice) and transmute himself into flesh, which was *building the Temple of God*, because the very God was *become a Son* to the *Power of the Father*, and in a body of flesh worked the works of redemption, and ASCENDED into HEAVEN, God the SON, and the glorious GOD of Mercy. This he did by the power of Faith, *i. e.* the *white Horse* of Faith, that
he

he went forth upon, *conquering and to conquer*; and he kept the law of Faith, which is *not to hearken to the voice of Reason*: This no one beside himself ever could do; therefore that righteousness is *his own*. So it was his own power of Faith, and his own righteousness of Faith, which is the *WHITE HORSE*, that HE went forth upon conquering and to conquer, and not the righteousness of Faith in the Elect; for they all have, and will break the law of Faith, which was the cause of GOD's coming to REDEEM: Therefore no one can wear the *Grand CROWN* of the righteousness of Faith but God himself, and he is now crowned the God of RIGHTEOUSNESS, and God the SON which is of MERCY; and the God of all power to give *Crowns of Glory to his Elect*.

And further. HE is in his heavenly THRONE of Glory, and is graciously pleased to enlighten the souls of his Elect, and give *Gifts* of his holy Spirit to help *them* on in this sore journey of flesh; therefore all the fruits, prayer, or incense of Faith ascends to him, and he accounts it righteousness *in and from* the souls of his *Elect*, and *He* rules over them, or *rides* upon that righteousness; because HE is the giver of all divine Gifts, and receiver of their prayer, which is the INCENSE of FAITH.

C H A P. XIX.

BY way of conclusion, I shall write more of the *Law internal*, and that *given Priesthood, and Glory* of the cherubims in HEAVEN above. — Now I have already declared, when the seed of Reason came to manhood, how they are cast out, and the cherubims and flaming sword placed to keep the way of the tree of life: Also when Moses was inspired, it was to give forth the law to Reason, and the worship of God required to stay his justice; and that this inspiration was cherubical, because
it

it was given forth to Reason, after he had brought Israel out of Egypt.

Moreover, *God said to Moses*, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;" and Moses was to tell the elders, and children of Israel, he was sent by *the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, who had seen what was done in Egypt, and have surely visited you*: — yet this Inspiration and Message wholly was to Reason, for they was lineally descended from Abraham by natural generation; yet Moses might know by this, which God said, that HE was not the God of Reason (no further than creation, and of the law HE created them under, and of that justice which took place through Reason breaking his law) and with which Jesus answered the Sadduces concerning the resurrection, (Mark xii.) "Have ye not read in the book of Moses, how God spoke unto him in the bush, saying, I AM the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob: He is not GOD of the *dead*, but GOD of the LIVING: therefore ye do greatly err." — Here the Elect may see, although Moses was inspired with the cherubical inspiration, yet in time he was let to know God was not the GOD of Reason, no more than I have just before said; for Reason is incapable of regeneration, therefore is *dead* in the sight of God, under cherubical Justice, which is its *outcast* condition: But Faith is capable of the *first* resurrection to Regeneration, and of the *second* resurrection to *Life Eternal*; therefore Faith is capable of *Life* and *Will*, and can and doth *Live* in the sight of God, and before God; therefore this is the *Living* that *God is God of*, because Faith is of the divine nature of God. Now the Elect may see the difference between the *kingdom of Faith* and the *kingdom of Reason*, although men has much endeavoured to make them as one, by their not knowing the Scripture nor the power of God, and this is the general error among men,

Again, God said to Moses, "Cast thy rod on the ground, and he did, which became a serpent." This *rod* signifies the law; that when Moses the external angel gave it forth, it should rule the life of man, and a *rod* or staff in his hand to walk with: also his *casting it on the ground*, signifies that man would break the law; *then it became a serpent*, which is the Emblem of cherubical justice; and as soon as the law is broke, this justice begins to act to devour man; for as the law rules the life, so justice rules the law, and the nature of man is to *fly from before justice*, as Moses *fled from before the serpent*: Then God said to Moses, "Take it by the tail," which he did, *then it became a rod in his hand*; — which shews forth, God would *give a Priesthood*, that when man breaks the law, he should bring in his oblation, and offer before that justice of God, that it may be stayed from *devouring* of men, which is *taking it by its hind part or tail*, then it is stayed and *become a rod in the hand*.

Moreover, (Exodus vii. 1.) "And the LORD said unto Moses, See I have made thee a God to *Pbaraoh*," *i. e.* a God to Reason; for in Egypt, where *Pbaraoh* was king, Reason mounted up to great riches, grandeur, pride, arts, and emulations, and to enslave the souls of men, to maintain them in their theme of greatness, under their own Law and *wild Priesthood*; but when Moses came to take away the Israelites, the Egyptians resisted the will and power of God, and was *overthrown* in the justice of God, in the midst of their arts, emulations, &c. &c. Also the spirit of reason in the Israelites, was mistaken in their promised land, and inheritance; for they thought to possess a land according to their own *will and way*, and become great as did the Egyptians; which may be seen by their *murmurs in the Wilderness*, but the *land and inheritance* they was to possess, was the *Law and Priesthood* given forth by Moses; for the *Law* of Moses is the *Kingdoms* of this world; and the *given Priesthood*, to stay God's justice, is the *Glory* of the Kingdoms; for what would any Kingdom be, was it not for the

the law to guide and rule Reason, that every one may enjoy his lot or inheritance in this life, and a priesthood to atone before God, to stay his justice, that man may not be *overthrown*. This is to stand before the power and justice of God in *fear*; then floweth all the blessings of this life, and this is the Kingdom of Reason, if he will take it: and, *mind*—Man is not able to give God a law and priesthood, neither will he *own* what man pleases to prescribe for himself.

Further—When *Moses* died, his *Body* was buried in the *Soul of Man*, i. e. as *Moses* gave forth the *Law and Priesthood*, and executed justice in a body of flesh and person of man on this earth, (inspired so to do by the LORD GOD OF HEAVEN); and this *law*, justice, &c. centered to the *soul and spirit* of Reason, and there abode; because the *internal Angel* in justice, and the *law* in the *soul of man*, truly bears witness to what he declared; therefore when *Moses* died, he left this behind in the *soul of man*: and in this manner was he *buried*, and this is his *burial place*. And this *Angel* is the *internal Moses*; and when CHRIST came, and brought in eternity, then this *Angel* had full power to take the soul of man into eternity.

Also this *internal Law and Justice* stands thus: when the seed and spirit of Reason come to *manhood*, this angel takes place in the soul; then man is charged with the *Law and Justice* of God; and as the God of Heaven made *Moses* a God to *Pharaoh* the King, where Reason was in high emulated act, even so is this *internal Angel* made a God to Reason; and, as aforesaid, *ibey* coming to manhood, so charged with the law, it is given forth into lively act by the *internal Angel* to rule the life of man, and is a *Rod or Staff* in his hand to walk with; and when he breaks the law, the *Rod* falls and *becomes a serpent* to devour man; and man would *fly from it*, as did *Moses*; but he must *take it up by the tail*, as *Moses* did, to have justice stayed in the soul. Now this is to all and every one.

Moreover, Reason from the child springs up in pride, and lusting to be great and grand, and to rule over others; and its life flows forth in a desire after riches, arts, and emulations; all endeavouring to shine with, if not surpass each other, in this their kingdom; and their self cunning to gather up and to enslave the souls of men, to support their theme of greatness, that they may live and flourish in this arrogant Kingdom: and the spirit of Reason will act the *priest*, and counterfeit the way of God to excuse them in evil, in this *wild* Kingdom of vanity and arrogance, where men are seeking to have their own will and way. Now this is the kingdom of *Egypt*, even *in* the soul of man; and when the call is for men to come out, and have the law given them, if the spirit of Reason (who is *king of that land*) will not let you come to take and observe the law of God, you may depend on being overthrown in this *kingdom*, as was *Pharaoh* and *Egypt*, in the midst of self wisdom, grandeur, arts, emulations, &c.

Again, — The Law is to *love God above all*, because God created all, and *your neighbour as yourself*, because we are all God's people according to creation, and in the goings out of Reason your neighbour must be minded as yourself; and in all the *Blessing* in this life, be careful of its use, lest you incur judgment, and are overthrown in his justice: And what was offered on the *Altar* now give your brother who hath need, always remembering it was given to you of God, and *you* are under his *justice*: and if a man has hurt another and implore forgiveness, and man cannot readily forgive, then let *him* ask of God for power to forgive, because forgiveness is a great crown of happiness in this life: and in all the outgoings in this world, seek righteousness, and to stand before the law with fear, and thanksgiving to God for his *blessing* you enjoy; and be careful not to return to *Egypt*, for man's life doth not consist of his *own will*, nor in *abundance*, but to stand before God for his blessing.

Now when man is charged with the law, in all the goings out of Reason the *Law* goes with it, and *Truth* rides on

on the law; so when man is tempted to break the Law, the voice of *Truth* says he must not do it, for it is wrong; then if he will not hearken to this voice, but breaks the Law, then this internal angel seals him under justice, and the rod doth *fall and become a serpent*, which, as I said before, *man would fly from*, and that is the way to be devoured by it; for he must with true relentance offer himself up to the will of God according to his justice, before this *internal Angel*, (who is in communion with them who sit in the *glory* of justice); then justice will be stayed; and this is *taking the serpent by the tail, to become a rod again*. Also, when any go with this offering to the angel, which is the *Altar* of Reason, he must in himself be in friendship and forgiveness with all and every one; for it will not do for man to desire God to *stay his justice* on him, and he will not *stay his wrath* on his brother; yea, every sin requires its *Oblation* to atone before justice. Now this is the *Law and given Priesthood* of Reason, to stand before God, and receive his *blessing of this life*, which is the *kingdom of Reason*, if he will take it.

And, as I have said, the communion of God with Moses, *from between the two Cherubims upon the Ark*, did signify God would commune with him from between the Cherubims that had life, *i. e.* between Moses the *ANOINTED Cherubim*, and the *Cherubim and flaming Sword*, who is the angel in justice in the souls of men, as may be seen between the acts of *Moses*, and of *Korah, Dathan and Abiram*, and how God's justice swallowed up those three. And further, God in his justice communes from between the Cherubims to this day; for as the Cherubim and flaming Sword is in the soul of every one, there God walks by his justice, and communes from between every one: and, *mind*—it is a dangerous thing for any one to slight or question the *Messenger*, for the sake of the Egyptian kingdom; and if any one has *offended or hurt his brother*, let him go and ask forgiveness, and, if possible, make amends; for in all the private acts of evil that man may think to conceal in himself, there will

will *Serpents* come from where he thought not of, and severely bite him; and as *Moses* set up the *Brazen Serpent* in the *Wilderness*, (i. e. the emblem of cherubical justice) and them that could behold, or face this serpent, was healed, and did live: and it is even so at this day — for every one that can behold the *internal Angel* in justice, and face that to atone for sin, *Justice will be stayed*: — And I would not have any one think to run into sin, through the tempter saying you may escape Justice, for every one must face his own evil before Justice; — therefore it is good to *stand in fear*, and *WATCH*.

As aforesaid, the *created Life* of Adam was *Faith*, and the divine virtues that flowed forth from that *Life*, has been set forth in a beautiful manner; yet I would have you understand, when Adam *bearkened* to the voice of Reason and *fell*, those properties became *inactive and dead* in his soul, and Reason, with its *Law*, and *Justice* took possession and ruled the *Man*, until God was pleased to raise Faith from that *Death* to a *new Life* for REGENERATION: Therefore, as the *Elect* have Reason in them, they must be subject to Reason's *Law and Justice*; and *they*, when enlightened, will give up to the *Justice of God*, as did the *Noble-Man* of old, who said, "Although thou kill me, yet will I trust in thee."

Also, as I said before, GOD is not the God of Reason, but the GOD OF FAITH: And Moses was obedient to, and incumbered with the *Law and Priesthood*; so must all the *Elect*: — And when Faith is *rose* from the *Dead* to Regeneration, they are let to know that GOD is the God of that *Living Nature*, which by regeneration becomes the essential soul, and is capable of the resurrection to *Eternal Glory*; and all filthy matter with Reason, which is deemed as the body of *Elect Man*, will be left here, and buried in *Chaos*, where *Justice* will for ever live in the souls of them who was not capable of Regeneration, even as the body of Moses was, is, and will be buried. Thus you may see how the soul and body of *Elect Men* are separated by REGENERATION.

Further—

Further—In CHAP. XVIII, I have wrote concerning the *Horses and Chariots* that came out from between the two *Mountains*, (viz.) the *Black, Red, Bay, and Grisled Horse*, and of the *White Horse*, which, as aforesaid, relates to the coming out and acts of Reason; yet I think it necessary to write something more of that *White Horse*; which *WHITE HORSE* had its being by or through the *purity* of God's creating the *Cherubim*, and the *pure Law* he created him under. Then, when the *Cherubim* broke the *Law* and fell, *Justice* took place, and God became the God of *Justice* to that order of his angelic creation; and although the *Cherubim* broke the *Law*, he never could break the *Justice* of that *Law*, nor the *pure Act* of God: And when the *Cherubim* transmuted himself into flesh, he took *Justice* with him intirely *pure*; and when the seed of Reason came to manhood, and this *Justice* takes place in the soul, they are charged with the *Law*, which goeth with them; and this *Law* and *Justice*, and *given Priesthood*, and *Obedience*, which Reason should shew to God, to receive his *Blessing* on this earth, and his *Mercy to the Child*, are the *White Horses* and *Chariot*, that came out from between the two *Mountains*, to walk to and fro thro' this *earth*.

So, although the *Cherubim* broke the *Law* and fell into generation, yet the *Purity and Glory* of God's creating the *Cherubim* remained *intirely pure* to himself, as I said before; then, of consequence, he had all power to execute his *Justice*, or send his *Blessing* on Reason, according to its obedience or disobedience; and to be above the *Law* of Reason, is the grand *White Horse* relative to Reason.

Again — *Enoch, Moses, and Elijab*, had fallen Reason in them, and was subject to its *Passions, Law, Priesthood, &c.* yet by *Regeneration*, Faith became the essential Life, and was *translated into Heaven*, but to no higher glory than that of the Father, *i. e.* of *Justice*; then they rode this *White Horse*, relative to Reason—why? because they were *under the Law*; but by regeneration and translation, they are glorified *above the Law* and nature of Reason.

Reason. Also, where *Enoch, Moses, and Eliab*, was translated to, GOD himself came from, to *seek his own kingdom* of regenerated Faith, which he gained by the *Works of Redemption*, and ascended into his *own Kingdom*, i. e. the *Glory of Mercy*: and *Enoch, Moses, and Eliab*, sit in the *Glory of Justice* to this day.

Moreover — By the works of Redemption CHRIST gained to himself the *Power* of the Resurrection; and the *Child* that dies, and the *Idiot* to whom *Justice* doth not take place in the soul, (then they are not charged with the Law) so they fall under mercy according to the glory God created the Cherubim in; yet the glory of this mercy could not be attained without the *Resurrection*: therefore when CHRIST calls his *Elect* to glory, the Cherubims will hear the *Echo* of that voice, and follow, and will be glorified in bodies of this earth; and with that refined knowledge and experience, as I have declared, (CHAP. IX.) — and the *Crown* they wear is the *Purity and Glory* God created their father the Cherubim to, with a more transcendant Jewel added to it, which is, they enjoy it through the Merit of CHRIST; and may say *Christ* died for them, and in this they will *ride* the *White Horse* in all eternity, which relates to Reason that fell: for although this Horse is *rode* by them who sit in the *Glory of the Father*, yet at the Resurrection *they* will be translated to the *Kingdom and Glory* of the *Mercy of the Son*: then the *seventh Seal* will be opened, for the kingdoms of this world will be no more, and the Justice of the Father will be no more; and this Crown, or *White Horse*, is reserved to be worn or *rode* in *Mercy* by the glorious order of Cherubims, who have been in fallen Reason under the power of *Death*, but by the power of God then recovered far *above* that, to glory; yet they are not capable of the *Glory of Faith*, and to *commune in Faith*, but by refined Reason, as I have before said.

F I N I S.

PREDICATE.

Is it not well for man to know
The wisdom that from God doth flow?
Then great it is, however odd,
To know man's *self* as touching God:
For this, *the Book*, to all must come,
But the Elect shall pass the doom.
Christ he will come above the strife,
Shewing their names i'th *Book of Life*.

Note, of externals, we've no shew,
But see the *Man*, as *born* anew.
Thus to ourselves, become so odd,
As all we are, is all in God.

T. H.

I N D E X.

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